A POORE MANS REST.

Founded upon { *Motives.* / *Meditations.* / *Prayers.* }

Expressing to the inward Man, true Consolation.

In all { *Kindes* / and / *Times* } of Affliction.

By Jo. NORDEN.

Now the Fifteenth time augmented, and much reformed by the Author.

PSAL. 10. 14.
The Poore committeth himselfe unto thee, for thou art the helper of the Fatherlesse.

LONDON,
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1. Ianuarie called of the { Latines, *Ianuarius* / Grecians, *Gamelion* / Hebrewes, *Tebeth*, and is their 10 moneth } hath 3 dayes

1	A	*Calends.*	The first day of this Moneth Christ was circumcised, *Luk.* 22. 1. The tops of the mountaines appeared unto Noah, *Gen* 8 5. The Israelites put away their wives, *Ezra* 10 16.
2	b		
3	c		
4	d	*Nones of Ian.* 4 3	
5	e		
6	f	*Day before the N.*	
7	g	*Nones of January*	
8	A		The 5 of this month word was brought unto Ezechiel the Prophet, that the Citie Ierusalem was smitten, *Eze.* 33. 21.
9	b	8	
10	c	7	
11	d	*Idus of Ianuarie.* 6	
12	e	5	
13	f	4	
14	g	3	
15	A	*Day before the Id* *Idus of Ianuarie*	The sixth of this moneth Christ was worshipped of the wise men, *Matt.* 2 1. *&c.* baptized, *Mat* 3. 15. turned water into wine, *Ioh* 2. 1. *&c.* as testifieth Epiphanius.
16	b		
17	c	17	
18	d	16	
19	e	15	
20	f	14	
21	g	13	The tenth of this moneth Nebuchadnezzar, King of Babel, moved thereunto by the rebellion of Zedechiah, besieged Ierusalem most fiercely, as may appeare, 2 *Kings* 25 *&c. Ierem.* 52. 4. Also Ezechiel was willed to utter his parable, *Ezech.* 2 *&c.*
22	A	12	
23	b	*Calends of Februarie.* 11	
24	c	10	
25		9	
		8	
		7	
		6	
	f	5	
28	g	4	
29		3	
30	b		Paul called, and converted the 25 of this moneth, *Acts* 9. 3.
31	c	*Day before the Calends of Februarie.*	

Festivall dayes in this moneth be, Circumcision, the first day; Epiphanie, the sixth day.

2. February, called of the { Latins, *Februarius.* Grecians, *Elapheboliõ.* Hebrewes, *Shebat*, and is their 11. moneth. } hath 28 daies, unlesse it bee yeare *Bissextile*, and then 29.

1	d	*Calends.*	The first of this moneth,
2	e	*Nones of* 4	*Moses* repeated the Law
3		*February*, 3	unto the children of Israel,
4	g	*Day before the No.*	*Deut.* 1. 3.
5	a	*Nones of Febru.*	The second of this month,
6	b	8	our Saviour was presented
7	c	7	to the Lord, and *Mary* puri-
8	d	*Idus of* 6	fied. *Luke* 2. 22.
9	e	*February.* 5	The ninth of this moneth,
10	f	4	*Noah*, 40 daies after he had
11	g	3	seene the tops of the moun-
12	a	*Day before the Id.*	taines, sent out of the Arke a
13	b	*Idus of February*,	Raven, & afterward a Dove,
14	c	17	which returned, *Ge.* 8. 6. *&c.*
15	d	16	The 15 of this moneth the
16	e	15	Iewes spend merrily toge-
17	f	4	ther, for that the Spring of
18	g	13	the veare doth enter then,
19	a	12	as they thinke.
20	b	11	The 16 of this moneth,
21	c	*Calends of* 10	*Noah* the second time sent
22	d	*March.* 9	out a Dove, which returned
23	e	8	with an Olive branch in her
24	f	7	Bill. *Gen.* 8. 10.
25	g	6	The 24 of this moneth *Za-*
26	a	5	*chariah* was commanded to
27	a	4	prophecie. *Zac.* 1. 7. *Matthi-*
28	b	3	*as* was elected into the num-
29	c	*Day before the Ca.*	ber of the Apostles, *Acts*
	d	*lends of March.*	1. 6.

Festivall daves in this moneth, bee the 2. called the *Purification of* S. *Mary* The 24. which is Saint *Matthias* day.

March

31. March, called of the { Latines, *Martius*. / Grecians. *Mounychion* / Hebrewes, *Adar*, and is their 12. Moneth. } hath 31 daye.

1	d	*Calends.*		The Temple of Ierusalem
2	e		6	was finished the third day of
3	f	*Nones of March.*	5	this moneth, *Esr.* 6. 15. In the
4	g		4	1. of *Esd.* 7. 5. it is said to bee
5	w		3	the 23. of this moneth.
6	b	*Day before the N.*		The tenth of this moneth
7	c	*Nones of March*		Christ was advertised that
8	d		8	*Lazarus* was sicke. *Ioh.* 11. 3.
9	e		7	A feast was celebrated a-
10	f	*Idus of March.*	6	mong the Iewes, for the o-
11	g		5	verthrow of *Nicanor*, the 13.
12	A		4	of this month, 2 *Mac.* 13. 3.
13	b		3	Also upon the same day all
14	c	*Day before the Id.*		the Iewes under *Assuerosh*
15	d	*Idus of March*		were commanded to bee put
16	e		17	to death, *Esth.* 3. 13. upon the
17	f		16	same day the Iewes had a
18	g		15	priviledge given them to
19	w		14	slay all their enemies, *Esth.* 6.
20	b		13	1. This day also the Iewes
21	c		12	solemnized for their joyfull
22	d		11	deliverance, *Esth.* 8. 17.
23	e	*Calends of April.*	10	The 14. day of this month
24	f		9	was called of the Iewes,
25	g		8	*Mardochews* day, 2 *Mac.* 15.
26	A		7	37. also *Purim*, as may ap-
27	b		6	peare, *Esth.* 9. 21, 26.
28	c		5	The 15. also is another
29	d		4	day of Purim, *Esth.* 9. 21.
30	e		3	The 16. of this moneth
31	f	*Day before the Calends of April.*		*Lazarus* was raised from the dead, *Joh.* 11. 43.

This moneth hath one festivall day, called The Annunciation of S. *Mary*, celebrated the 25. of this moneth.

April, called of the { Latines, *Aprilis*, Greekes, *Thargelion*. Hebrewes, *Abib*, or *Nisan*, and is their first moneth. } hath 30 dayes.

1	g	*Calends.*		The first of this Moneth, *Noah* uncovered the Arke, and saw earth, *Ge.* 8. 13 *Moses* reared the Tabernacle, *Exo.* 40 1, 17. the Temple began to be sanctified, 2 *Chr.* 29. 10.
2	a			
3	b	*Nones of April.*	4	
4	c		3	
		Day before the N.		
5	e	*Nones of April.*		
7	f		8	The 10. of this moneth, the children of Israel passed thorow the River Jordan on dry foot, *Ios.* 4. 19. the Paschall Lamb was chosen, *Exod* 2. 3.
8	g		7	
9	a	*Ides of April.*	6	
10	b		5	
11	c		4	
12	d		3	The 13. of this moneth, the Edict of King *Ahasuerus* came out, for the murthering of the Jewes, *Est.* 3. 12.
13	e	*Day before the Id.*		
14	f	*Ides of April.*		
15	g		18	The 14. of this moneth, the Passeover was kept, *Exo.* 12 6. *Levit.* 23. 5. *Ios.* 5. 10.
16	a		17	
17	b		16	
18	c		15	
19	d		14	The 15. of this moneth, the Israelites departed out of Egypt, *Numb.* 33. 3.
20	e		13	
21	f		12	
22	g	*Calends of May.*	11	The 16. of this moneth, Hezekiah made an end of sanctifying and purging the Temple, 2 *Chr.* 29. 17.
23	a		10	
24	b		9	
25	c		8	
26	d		7	The 18 of this moneth the children of Israel walked on dry land thorow the midst of the red Sea, *Exod.* 14. 29.
27	e		6	
28	f		5	
29	g		4	The 24. *Daniel* saw his vision, *Dan.* 10 4.
30	a		3	
		Day before the Calends of April.		

The 25. of this Moneth, the feast of S. *Marke* is observed.

May

5. May, called of the { Latines, *Maius.* / Grecians, *Scirophorion.* / Hebrewes, *Iyar*, which is their 2. moneth. } hath 31. dayes.

1	b	*Calends.*		The first of this Moneth
2	c			
3	d	*Nones of May.*	6 5 4	Moſes was commanded to number the children of Iſraeel. *Numb.*1.1.*&c.*
4	e			
5	f		3	The 5. of this month Chriſt
6	g	*Day before the N.*		is thought to have aſcended
7	a	*Nones of May.*		up into heaven. *Mar.*16.19.
8	b		8	*Luk.*24.51. *Act.*19.
9	c		7	They which could not keep
10	d	*Idus of May.*	6	the Paſſeover at the day ap-
11	e		5	pointed by the Lord, were
12	f		4	willed to celebrate the ſame
13	g		3	the 14. of this Moneth, *Nu*
14	a	*Day before the Id.*		9.*verſ.*10.11. So did the Iſ-
15	b	*Idus of May.*		raelites at the commande-
16	c		17	ment of King Hezekiah,
17	d		16	2 *Chron.*30.15.
18	e		15	The 16. day, Manna rained
19	f		14	from heaven, *Exod.*16.14.
20	g		13	The 17. day Noah entred
21	a		12	the Arke, and the flouſt be-
22	b	*Calends of*	11	gan, *Gen.*7.11,12.
23	c	*Iune.*	10	The 22. fire from heaven
24	d		9	conſumed ſuch as murmure-
25	e		8	againſt the Lord, *Num.*11.1.
26	f		7	The 23 the Iſraelites with
27	g		6	great joy triumphingly en
28	a		5	tred into the Caſtle of Ieru
29	b		4	ſalem, 1 *Mac.*13.51.
30			3	Noah, the 27. the water
31	d	*Day before the Ca-*		being dried up, came forth
		lends of Iune.		of the Arke, *Gen.*8.14.*&c.*

The first of this Moneth is uſually celebrated for the feaſt of *Philip* and *Iacob.*

6. Iune called of the { Latines, *Iunius.* / Grecians, *Ekatombion.* / Hebrewes, *Sivan*, which is their third moneth. } hath 30 dayes.

1	e	*Calends.*	The first comming of the
2	f	*Nones of*	4 children of Israel unto
3	g	*Iune*	3 mount Sinai, was the first of
4	A	*Day before the N.*	this moneth, where they a-
5	b	*Nones of Iune.*	bode 11. moneths, and 20.
6	c		8 daies, in which time, all those
7	d		7 things were done, recorded
8	e	*Idus of*	6 in *Exodus, cap. 19. 1, &c.*
9	f	*Iune.*	5 The sixth of this moneth,
10	g		4 *Alexander* that great Mo-
11	A		3 narch of the world, was
12	b	*Day before the Id.*	borne, of whom *Dan. c. 11.*
13	c	*Idus of Iune.*	3. doth propheſie. Alſo, on
14	d		18 this day that famous Temple
15	e		17 of *Diana* in *Epheſus*, numbred
16	f		16 among the ſeven wonders of
17	g		15 the world, was ſet on fire by
18	A		14 *Heroſtratus.* The Iewes like-
19	b		13 wiſe kept their feaſt of Pen-
20	c		12 tecoſt on this day.
21	d	*Calends of*	11 The 23. of this moneth, the
22	e	*Iuly.*	10 firſt Edict came out for the
23	f		9 ſafetie of Gods people, the
24	g		8 Iewes, againſt *Haman*, and
25	A		7 the reſt of their enemies,
26	b		6 *Eſth 8. 9.*
27	c		5 The 29. of this moneth, the
28	d		4 Arke of *Noah*, through the
29	e		3 increaſe of waters, was lift-
30	f	*Day before the Calends of Iuly.*	ed up from the earth, *Gen.* 7 12.

Feſtivall dayes in this moneth, are the 24. which is the feaſt of S. *Iohn Baptiſt*, 29. which is S *Peters.*

Iuly

7. Iuly, called of the { Latines, *Julius*. / Grecians, *Metageitnion*. / Hebrewes, *Thamuz*, being their 4. moneth. } hath 31 dayes.

1	g	*Calends.*		
2	A		6	The 5. of this moneth Ezechiel saw his visions, *Ezech.* 1.1.
3	b	*Nones of*	5	
4	c	*Iuly.*	4	
5	d		3	
6	e	*Day before the N.*		The 6. of this moneth the Capitoll of Rome, counted one of the 7. wonders of the world, was burned: and the mirrour of Christian Princes King Edward the sixth, died the sixth of this moneth, *Anno* 1553.
7	f	*Nones of Iuly*		
8	g		8	
9	A		7	
10	b	*Idus of*	6	
11	c	*Iuly.*	5	
12	d		4	
13	e		3	
14	f	*Day before the Id.*		
15	g	*Idus of Iuly.*	17	The 9. of this moneth Ierusalem, after it had a long while beene besieged by Nebuchadnezzar, was taken, *Jer.* 35.2.
16	A		16	
17	b		15	
18	c		14	
19	d		13	
20	e		12	
21	f		11	
22	g	*Calends of*	10	The 12. of this moneth, Iulius Cæsar, the first Romane Emperour was borne. Of him is this moneth called Iuly.
23	A	*August.*	9	
24	b		8	
25	c		7	
26	d		6	
27	e		5	
28	f		4	The 18. of this moneth the Ægyptians beginne their yeare, *Plin. lib. 8. cap. 47.*
29	g		3	
30	A	*Day before the Calends of August*		
31	b			

The 25. of this moneth is the feast of S. *Iames* the Apostle: and upon this day King *Iames* was crowned King of England, 1603.

8. August, called of the { Latines, *Augustus* / Greciens, *Boedromion.* / Hebrewes, *Ab*, which is their 5. moneth. } hath 31. dayes.

1	c	*Calends.*		
2	d	*Nones of August.*	5	The first of this Moneth *Aaron*, 40. yeares after the children of Israel were come out of Egypt, died on mount Hor, *Num.* 33. 38. Also on this day Ezra with his company came out of Babel unto Ierusalem, *Ezra* 7. 9.
3	e		4	
4	f	*Day before the N.*	3	
5	g	*Nones of August.*		
6	a		8	
7	b		7	
8	c	*Idus of August.*	6	
9	d		5	
10	e		4	
11	f		3	
12	g	*Day before the Id.*		The 7 of this moneth Nebuchadnezzar burnt the house of the Lord, and all Ierusalem, 2 *King.* 25. *verse* 8. 9.
13	a	*Idus of August.*		
14	b		18	
15	c		17	
16	d		16	
17	e		15	
18	f		14	
19	g		13	
20	a		12	
21	b	*Calends of September.*	11	The 10. of this moneth some think Ierusalem to have beene burnt by the Babylonians. *Ierem.* 52. 12. *Iosephus* (*lib.* 5. *cap* 26.) saith it was burned afterward by the Romans the same day. Therfore doe the Iewes on this day observe a most straight fast, and goe bare-footed, and sitting on the ground, read twice over the Lamentations of Ieremie.
22	c		10	
23	d		9	
24	e		8	
25	f		7	
26	g		6	
27	a		5	
28	b		4	
29	c		3	
30	d	*Day before the Calends of Septemb.*		
31	e			

The 24. of this moneth, is usually called *S. Bartholomewes* day.

9. September, called of the Latines, *September*. Grecians, *Mammacterion*. Hebrewes, *Elul*, which is their 6. moneth. hath 30. dayes.

1	f	*Calends*		
2	g	*Nones of September*	5 4 3	The first of this Moneth *Haggai* the Prophet began to prophesie, *Hag* 1. 1.
3	a			
4	b	*Day before the N.*		
5	c	*Nones of Septemb.*		
6	d		8	
7	e		7	The sixth of this Moneth *Ezechiel* saw another vision, *Ezech.* 8. 1.
8	f	*Idus of September.*	6	
9	g		5	
10	a		4	
11	b		3	
12	c	*Day before the Id.*		
13	d	*Idus of September.*		The 17 of this Moneth our most noble Queen *Elizabeth* was borne at Greenewich, *Anno* 1533.
14	e		18	
15	f		17	
16	g		16	
17	a		15	
18	b		14	
19	c		13	The 8. of this Moneth, *Anno* 73. Ierusalem was utterly with fire and sword destroyed by *Titus* the Emperour, *Ioseph. lib.* 7. *cap.* 26.
20	d		12	
21	e	*Calends of October*	11	
22	f		10	
23	g		9	
24	a		8	
25	b		7	
26	c		6	The 25. of this month *Nehemiah* finished the wals of Ierusalem, *Nehem.* 6. 25.
27	d		5	
28	e		4	
29	f		3	
30	g	*Day before the Calends of October*		

Festivall dayes in this Moneth be the 21 *S. Matthew*: the 29 *S Michael.*

October

10. October called of the { Latines, *Oct.ber.* / Grecians, *Pianepsion* / Hebrewes, *Thisri*, and is their 7. moneth. } hath 31. dayes.

1	A	*Calends*		The 1. of this moneth the
2	b		6	Iewes celebrated the feast of
3	c	*Nones of*	5	Trumpets, Levit. 23.24. The
4	d	*October.*	4	later Iewes call this day the
5	e		3	beginning of the new yeare
6	f	*Day before the N.*		Jerusalem, after it had
7	g	*Nones of October.*		beene possessed of Christian
8	A		8	Princes 88. yeares, through
9	b		7	mortall dissention came in-
10	c	*Idus of*	6	to the hands of the Sara-
11	d	*October.*	5	cens, *Ann.* 1187.
12	e		4	The 3. of this month some
13	f		3	thinke the Iewes fasted for
14	g	*Day before the Id.*		the death of Gedaliah: wher-
15	A	*Idus of October.*		by occasion was offered to
16	b		17	bring them againe into the
17	c		16	miserable servitude of the
18	d		15	Aegyptians, 2 *King.* 25. 25.
19	e		14	*Ierem.* 41. *vers.* 1, 2, *&c.*
20	f		13	The 10. of this moneth the
21	g		12	feast of reconciliation was
22	A	*Calends of*	11	kept, *Levit.* 23.27. So did
23	b	*November.*	10	the yeare of Jubile everie
24	c		9	fiftie yeare begin as on the
25	d		8	same day, *Levit.* 25 9.
26	e		7	The 15. of this moneth the
27	f		6	Iewes observed the feast of
28	g		5	Tabernacles 7. dayes toge-
29			4	ther, in memory of the Lords
30	b		3	protecting them in the De-
31	c	*Day before the Ca-*		sart, *Levit.* 23.34.
		lends of Nov.		

Festivall dayes in this moneth are, 18. day, S. Luke, 28. Simon and Iude

11. November called of the { Latines, *November.* / Grecians, *Authsterion.* / Hebrewes, *Marbe'uam,* / and is their 8. moneth. } hath 30 dayes

1	d	*Calends.*	
2	e	*Nones of Novemb.*	4
3	f		3
4	g	*Day before the N.*	
5	A	*Nones of Novemb.*	
6	b		8
7	c		7
8	d	*Idus of Novemb.*	6
9	e		5
10	f		4
11	g		3
12	A	*Day before the Id*	
13	b	*Idus of Novemb.*	
14	c		18
15	d		17
16	e		16
17	f		15
18	g		14
19	A		13
20	b		12
21	c	*Calends of Decemb.*	11
22	d		10
23	e		9
24	f		8
25	g		7
26	A		6
27	b		5
28	c		4
29	d		3
30	e	*Day before the Calends of December*	

The third of this moneth Constantius the Emperour, sonne to Constantinus the Great, departed out of this world, *An* 364 *Histariparti. in the end of the fifth booke.*

The tenth of this moneth *Ann.* 1483. D. Martin Luther was borne in Islebia.

The 15. of this moneth was made a new holiday by Ieroboam without the commandement of God, whereupon hee committed most wicked Idolatrie in Dan, and Bethel: but he remained not long unpunished, nor his people unplagued for the same, as may appeare, 1 *King.* 12, *vers.* 32, 33. 1 *King* 13. 1, 2, *&c.*

Queene Elizabeth began happily to reigne for the advancement of the Gospel of our Saviour Christ, the 17. of this moneth, 1558.

The 18. of this moneth Titus the Emperour most cruelly executed to death a great number of the Iewes, *Iosephus lib 7 cap. 10.*

Festivall dayes in this moneth, are the first day, the feast of All Saints: the 30. and last day, Saint Andrew the Apostle.

12. December, called of the { Latines, *December* / Grecians, *Posideon*. / Hebrewes, *Sisu*, and is their 9. moneth. } hath 31. dayes.

1	f	*Calends.*		The 15. of this Moneth *Antiochus* placed an abominable Idoll upon the altar of the Lord, 1 *Macc.* 1. 57.
2	g	*Nones of December.*	4	
3	a		3	
4	b	*Day before the N.*		
5	c	*Nones of Decemb.*		The 20. of this moneth *Esdras* exhorted the Israelites to put away their strange wives. 1 *Esd* 9. *vers.* 5. 6. *&c.*
6	d		8	
7	e		7	
8	f	*Idus of December.*	6	
9	g		5	The foundation of the second Temple was laid the 2. of this moneth, *Hagg.* 2. *verse* 11. 19.
10	a		4	
11	b		3	
12	c	*Day before the Id.*		
13	d	*Idus of December*		The 25. of this moneth our Savior Christ was born of the Virgin, the yeare after the worlds creation, 4018. On which day also *Antiochus Epiphanes* entred into Jerusalem with a mighty army, and spoiled the same, *Joseph. lib.* 12. *cap.* 6. On this day hee prophaned the altar of the Lord, 1 *Macc.* 1. 62 which day also the Iewes kept holy, because the eon the Temple was purged from Idolatrie, 1 *Macc* 4. 59.
14	e		19	
15	f		18	
16	g		17	
17	a		16	
18	b		15	
19	c		14	
20	d		13	
21	e	*Calends of*	12	
22	f	*Ianuarie.*	11	
23	g		10	
24	a		9	
25	b		8	
26	c		7	
27	d		6	The 28. of this moneth, *Herod* caused the poore Innocents to be murthered, thinking thereby to have slaine Christ, *Matth.* 2. 26 *&c.*
28	e		5	
29	f		4	
30	g		3	
31	a	*Day before the Calends of Ianuarie.*		

Festival daies in this month are the 21. *Thomas* apost. 25. the Nativitie of *Christ*, 26. *S Steven.* 27. *John* the Evang. 28. *Innocents*, called commonly *Childermas day.*

A Rule to know how many dayes b contained in everie Moneth in the yeere.

Thirtie dayes hath September,
April, June and November,
The rest hath thirtie and one,
Except it be Februarie alone,
Which also hath twentie eight meere,
When it is no Bissextile or Leap yeere.

A Note of the Moneths Weekes, Dayes, and Houres, thorowout the whole yeere.

The yeere containeth { Moneths 12, Weekes 52, Dayes 365 } houres { 8766

Day { Naturall, Artificiall, } hath { 24, 12 } houres.

An Almanacke for ten yeeres.

The yeere of our Lord.	The Golden Number.	Dominicall Letter.	The first day of Lent.	Easter day.	Whitsunday.
1635	ii	D	11 Febru.	March 29	15 May
1636	iii	C B	2. March.	April 17	5 June
1637	iiii	A	22 Febru.	9	28 May
1638	v	G	7	March 25	13
1639	vi	F	27	April 14	2 June.
1640	vii	E D	19	5	24 May
1641	viii	C	10 March	25	13 June
1642	ix	B	23 Febru.	10	29 May
1643	x	A	15	2	21
1644	xi	G F	6 March	April 21	9 June

To the Right vertuous and godly Lady, the Lady *Margery Killegrew*, wife unto the Right Worſhipfull, Sir *William Killegrew*, Knight.

I Pleaſed you (Right worthy Lady) heretofore, to afford this little *Treatiſe* kind allowance, to enter under your Roofe, and to accept it, as a friendleſſe Pilgrime, committed to your ſhelter and protection: and ſuch hath beene the opinion of your ſelfe, the Patroneſſe, touching the ſame, that many others in imitation of your kinde acceptance of it, have likewiſe favourably cenſured it, and friendly received it, not for his ſake that ſent it, to ſeeke friends, but for yours I aſſure me, that ſhew'd it and me

me friendſhip. And now the Booke (ſimple as it is) being diſperſed into the hands of many, with the poore Title of *A Poore Mans Reſt*, becomes to bee more and more richly regarded: And therefore, I could doe no leſſe, after this fourteenth Impreſſion, but review it, and augment it, and recommend it againe unto your favourable tuition, nothing doubting, but the longer it paſſeth abroad in the worlds view, the more it ſhall increaſe in your high commendation, that will vouchſafe to countenance ſo poore a Gueſt.

Your Lad. ſhips, ever

at commandement,

JOHN NORDEN.

To all that are in any distresse; rest and consolation in CHRIST JESUS.

I *Am out of doubt, by mine owne experience, that this little Booke*, tituled, The Poore Mans Rest, *shall bring no lesse unto thee, than the title importeth, if thou faithfully use it; it offereth thee the meane by perseverance and practice, to attaine unto the rest of the soule: not as the rich man, vainly promising rest unto his soule through the superfluous fulnesse of worldly blessings, and was sent suddenly to Hell: but that rest Christ himselfe promiseth,* Matth. 11.29. *where he saith:* Take my yoke on you, and learne of mee, that I am meeke and lowly in heart, and ye shall find rest for your soules. *True rest commeth not by the pleasures of this life, but by the yoke of Christ, namely, by his corrections, which consisteth*

ſiſteth in troubles, in croſſes, in afflictions, in miſeries, in imprisonment, in baniſhment, in things diſpleaſing to fleſh and blood: why then ſhould wee ſeeme to kick againſt Gods loving chaſtiſements & mild corrections, which as an eaſie yoke he putteth on our neck, and as a light burthen he layeth on our ſhoulders? Hee trieth us but a little while, and will never over-charge us, if we ſeeke reſt, and reliefe, and power, and ſtrength to beare it at his hands, and not at the hands of mortall men: whom yet the Lord in mercie uſeth to comfort his afflicted children. Why then covet we not to be viſited with the rod, rather than to be left to the libertie of this wicked worlds vanities, that are onely the baits of confuſion? And therefore ſaith Eliphas, *Iob* 5. 17. Bleſſed is the man whom God correcteth. *Paul*, 2 *Theſſ.* 1. 5. *affirmeth, that* it is a token of Gods righteous judgement to puniſh his children

dren here, that they may be accounted worthy of the Kingdome of God, and that they bee not condemned with the world: and it is a righteousthing with him, to recompence tribulation to them that trouble you, but to you that are troubled, rest, *not the outward rest of the body, while it abides on the earth, though worldly men hold libertie, and lust, and health, and honour, and possessions, and authoritie, and wealth, and wantonnesse, and vanitie, and fulnesse, yea, and filthinesse, a sweet and more certaine rest, than the rest and peace of a good conscience, by which in the assaults of sin and Satan, in all trials, troubles and crosses, in powertie, sicknesse, taunts, and ignominy, and in most bitter miserie, if thou canst say truly with* Paul, *Gal.6.19.* God forbid, that I should rejoyce, but in the Crosse of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto

to the world: *thou shalt have rest for thy soule. And therefore what if ye be cast downe as into the gulfe of disdaine among men, and seeme outcasts in the world, & cast-awayes of the world, for your troubles & trials sake, & because of the want of the worlds glorie? thinke it not strange, nor grudge, but rejoyce; for it ministreth unto you occasion to flye worldly confidence, and to take hold of the heavenly promises: it worketh discord betweene you and* Belial, *and concord betweene you and* Christ, *raising your thoughts from earth to heaven, because as the body is earthly, and being furnished with the worlds pleasing vanities, is loth to depart and leave them; so the soule being fettered by naturall & carnall affections is held also captive, & cannot lift it selfe up by the wings of desire of heavenly things, untill the body bee deprived of her delights here; then hath the Soule and inner man scope (sanctified by the Spirit*

Spirit of God) to mount by the wings of Faith to her reſt, namely, to a reſolute contentation, to abide the Lords leiſure & purpoſe in all things; yea, when we ſeem to be meerly forſaken of the world, we ſhould neither feare nor be faint-hearted, knowing that our Redeemer liveth. But as our Lord of life ſaith, Seek ye my face, *Pſal.* 27.8. *Let us anſwer with* David, Thy face, O Lord, will we ſeek. *For this is the reſt that poore men muſt ſeeke, this is the reſt that will fill us better than the Gluttons feaſt, and is more precious than the health of the body, than the wealth of the world, than the pleaſures of the fleſh, the gold of all the* Indies *cannot purchaſe it, the Kings of the Earth (by force) cannot obtaine it, nor the wiſeſt of the world comprehend it. But, thou poore man, whoſo thou be, in what caſe ſoever thou art, poore and needy, ſick & weake, hated & deſpiſed, threatned & abuſed, apprehended and impriſoned, or in what miſerable caſe*

elſe

elſe ſoever, even thou ſhalt attaine unto this reſt, if thou ſeeke it inſtantly, praying faithfully; if thou be patient and grudge not when thou art viſited of the Lord, thou ſhalt be merrie when others mourne, and thou ſhalt ſing when others lament. And therefore learne of Paul *in what eſtate ſoever thou be, to be content. Infinite are the comforts in the Bible, ſearch and yee ſhall adde more & more reſt unto your ſoules. For this little trifle, which I here offer thee, peruſe it, and uſe it: It may move thee to meditate, and procure thee to pray, which prevaileth much if it be fervent. The eyes of the Lord are over the righteous, and his eares are open unto their cries,* 1 Pet. 3.12. *And therfore caſt your care upon him, for he careth for you, he will not faile you, nor forſake you, that hath conquered, & hath provided for you a Crowne: therefore fight the good fight, and feare not what man can do to you.*

Yours in Chriſtian good will,

JOHN NORDEN.

A familiar Admonition to the Christian Reader, touching the most comfortable Exercise of Divine Prayer.

Esa. 55. vers. 6.

Seek the Lord while he may be found, call upon him while he is neere.

THere are three things, especially to bee considered in the true seeking and calling upon God: The first is *Preparation*, before wee call upon God in prayer. The second is *Attention* in prayer. The third and last is, *Thanksgiving* after prayer.

A Preparation to prayer.

AS touching the first, namely *Preparation*, we may observe and use a kinde of imitation of men, occasioned to communicate with *mortall Princes*, who are observed to prepender with themselves, first, how to shape their behaviour, and externall *gesture*: Secondly, how to frame their speech to gaine *Attention* of him to whom they speake: and how to avoyd the censure of *indiscretion*, in the delivery of what they

affirme, or defend. If such curiosity and carefulnesse be necessarily observed, in our communication with men, whose breath is in their nostrils: how much more observant and carefull ought we to be, when we addresse our selves to speake unto the *Majesty of the immortall God?* To intrude abruptly into the presence of this great God, and unadvisedly to speake unto him, becommeth not a Petitioner, but bewrayeth an unsanctified, and an unprepared heart: rather tempting and dishonouring, than glorifying of the name of God.

And therefore before wee presume to present our petitions to God, in hope to be heard, we must prepare our selves, not in our outward gesture only, in eloquence of words and Pharisaicall outward holinesse: but in rightly ordering and disposing the affections of the inner man; which, if they be set on carnall, or earthly *vanities*, if our hearts delight in *the fruits of the flesh*, and *the unprofitable works of darknesse*: (though our words be never so good of themselves) we may feare the reward of *Ananias* and *Saphira* his wife, who brought *a part of their substance* (hypocritically concealing the rest) and laid that part at the *Apostles* feet. So if wee come

come unto God, giving him good words, keeping back our hearts to serve our owne carnall and prophane appetites: Shall we think that God will be content with the leafes of our good words, when wee give the fruits of our hearts to the world? will God take such *hypocrites* by the hands? Wee must know that unlesse we can truly and unfainedly cast off our *carnall thoughts, corrupt desires*, and *sinfull affections*, it cannot be that God, who *loveth holines and truth in the inward affections*, can look upon us as upon his *children*, who speake unto him, as to a *Father*, with counterfeit words, proceeding from un'anctified hearts. When wee come therefore unto God in prayer, *wee must depart from all iniquity*, knowing *that hee heareth not sinners*, such as the *promises* of God cannot win to obedience, nor his threats enforce to *forsake their sinnes*; who yet will adventure to rush rashly into the presence of God, in a formall kinde of praying with the lips, without any premeditation, preparation, or reformation of the heart at all. These offer *words* for *deeds*: *leafes* for *fruits*: *Wolves* for *Lambs*; and all manner, halt, lame, blind, and blemished *sacrifices*, and yet would seeme holy. And so, in stead of a blessing, procure a curse

unto themſelves, for their hypocriſie. Wee muſt conſider that *God is a jealous God, and holdeth none guiltleſſe that taketh his name in vaine*, as they manifeſtly doe, *that come neere him with their lips, when their hearts are farre from him.* It is a kind of ſpirituall adultery, outwardly to ſeeme wholly to be Gods, and yet inwardly to be meere worldlings. Before we open our mouthes therefore, to God, we muſt caſt out of the Temple of God (which is our heart) *all buyers and ſellers*, as *Chriſt* did out of the *Temple* of *Ieruſalem*: for as long as our hearts doe harbour the deſires of worldly profits, and carnall pleaſures, about the ſincere ſervice of God, our heart the Temple of the living God, becommeth a den of Theeves, that ſteales away all our godly affections, to ſettle them on *Belial*. Let us look unto *the man Chriſt Ieſus crucified*, by whoſe blood we are redeemed, by whoſe mediation we are ſure to have our prayers heard of God, and granted; eſpecially, if for our further and more perfect preparation, wee can truly obſerve the rule of *Chriſt* to *forgive our enimies*, knowing that if we *forgive not our brother that offendeth us, God will not forgive us that ſar more grievouſly offend him.* And therefore Chriſt counſelleth us, that *If we*

bring

bring our ſacrifice to the Altar, namely if we intend to pray; and *there remember that a brother hath ought againſt us, we ought to leave our offering before the Altar*, that is, forbeare for the time to pray, and *to goe firſt, and be reconciled to our brother, and then to come and offer our gift*; namely, our prayers, freely unto *God in Chriſt*: for before we be unburthened of all *Rancor, Malice, Envy, Hatred*, and all other *prophane deſires*, it is not only not ſeemly, but lamentable, that ſo many will (as doe) preſume to come before God with hearts ſo fearefully fraught with theſe unholy affections; and ſtagger no more to preſſe into Gods preſence, nay not ſo much, as ſome that come unto God with moſt prepared, peacefull, and moſt ſanctified conſciences. Let ſuch *caſt out the bond woman with her ſon*, namely, *the old man, the works and luſts of the fleſh*: and give entertainement unto the *free woman and her ſon, the new man, which after God is created unto righteouſneſſe, and true holineſſe*; And ſo recommend our prayers unto God, the *object* of our prayers; in Chriſt the *Mediator* of our prayers; by the *Holy Ghoſt*, the Author of all holy prayers.

Attention in Prayer.

BEing thus prepared, let us endeavour to yeeld due and true *Attention* in our Prayers; that is, to give heed to what we pray, and with what zeale wee pray: which are the trueſt tokens, and greateſt arguments, that our prayers are lively, powerfull, effectuall, and of faith; which properties can never bee in lip-labour: for there cannot be a more apparant diſcovery of a rank Hypocrite, than to make outward ſhewes of *Devotion* with the geſture and lips, and yet the heart to be buſied in the cogitation of idle, and earthly, and prophane things. And nothing more diſcovereth an idle heart outwardly, than the wandering of the eye in time of Divine Prayer: for it is probable, and often found by experience, that the eye withdraweth the heart: and if the eye be inconſtant, the prayer hath not, nor can have the due *Attention* of the heart: yet it doth not follow, that although the eye be fixed on any certaine object, or be ſhut, that therefore the heart is rightly ſet on God: for oftentimes the eye followes the heart, the cogitation of the heart making the eye to forget

forget its object: as when the heart is wandring in the fields of Corne, viewing the herds of Cattell, and flocks of Sheep, when it is in the Ware-house, in the Shop, in the Cheft, minding bonds and payments, overcome with pride, plotting revenge, oppreſſed with feare, beſotted with pleaſure, intangled with cares, or otherwiſe perverted by any prophane and ungodly cogitations; Prayers made with ſuch an extravagant heart, be they in words never ſo holy, they are imputed unto us as ſinne: for, ſhall wee think, that God will heare our prayers, to our profit or comfort, when the thoughts and imaginations of our hearts in the meane time diſhonour him? Many pray in their owne familiar language, and yet conſider no more what they ſpeak (for want of *Attention*) than if they ſpeak in an unknown tongue: and yet ſuch men will hold themſelves very devout, and to have power in themſelves to pray when they liſt: as if true prayer were of that facility and eaſe, to utter, as is an idle tale, and as it ſeemes by *Beggers*, that tumble out the *Lords Prayer* with one breath at a doore, and yet minde nothing but their almes. Such men are to bee pitied, and to be wiſhed better to adviſe themſelves,

before they attempt this ſervice of God moſt holy; for *Prayer* is not an eaſie work, it is of a deeper ſtraine than a tale, that is but from the tongue to the teeth, from the teeth to the lips, and ſo into the ayre. *Pure Prayer* is cordiall, and of that force and efficacy, as it conſtraineth the heart to *ſighes*, *groanes* and *teares*, with ſuch *inward fervency* of holy zeale, as renters the heart with ſuch internall gripes, as may be truly ſaid *the renting of the heart*. And the more wee feele our hearts thus inwardly ſharpely touched: ſo much the more comfort it yeeldeth to the ſoule of the faithfull Petitioner: yea, ſuch, and ſo great conſolation, as he that feeles it, cannot expreſſe it with his tongue, be he never ſo eloquent; neither can any conceive or apprehend the ſweetneſſe of it, that is not exerciſed & experienced in the ſame; for nature apprehendeth it not. *No man can ſay that Ieſus is Chriſt, but by the holy Ghoſt*, and none can deſire *the Spirit of God*, but by *the Spirit of God*. *Fleſh and blood* cannot ſo much as deſire *ſpirituall things* ſpiritually; for *ſpirituall things are to be compared with ſpirituall things*, and *ſpirituall gifts* are obtained by *ſpirituall meanes*: And therefore are *words* without the *Spirit*, as naked and bare incenſe without fire:

but

but being inkindled in the heart and sanctified by the holy Spirit of God, who is promised to assist our spirits, they are as a *lively and acceptable sacrifice to God*, working so powerfully with him through *Christs* mediation, as they never returne empty of whatsoever blessing wee desire. Prayer can never bee effectuall, unlesse there be some certaine spirituall object of the minde, to move the *Attention* of the heart, which object is God: and we must consider, that when we pray unto him, or yeeld him any other worship, that we are not to conceive him in the forme of any earthly or heavenly, bodily or spirituall creature whatsoever: for *in that manner, not to conceive him, is a degree of conceiving him aright, according to Master Perkins.* God must be conceived of us in our Prayers, as subsisting in the whole three *persons, the Father, the Son, and the Holy Ghost. The Vnity in Trinity, and Trinity in Vnity*, is to be worshipped; retaining in mind the distinction and order of all the three *Persons*, without severing or sundring them; for as they are conjoyned in nature, so are they to be conjoyned in worship. And therefore, he that prayeth unto God the *Father*, for the forgivenes of his sins, must aske it of him, for the merits of the *Son*,

and by the assurance of the *Holy Ghost:* and he that prayeth for the remission of sinnes to *God the Sonne*, must pray that he would procure the *Father*, to grant him pardon, and to assure it by *his Spirit*. Hee also that prayeth for the same to God the *Holy Ghost*, must pray that he would assure unto him the remission of his sinnes, from the *Father*, for, and by the merits of *his Sonne*. Thus must wee apprehend the *Trinity* in our prayers: so shall we avoyd that idolatrous conceiving of him imbraced of some, who cannot pray unlesse they have the figure of a humane Creature, to represent unto their bodily eyes the shape of God the *Father* in likenesse of an old man, and a *Crucifix* figuring *Christ* suffering on the Crosse, and the *Holy Ghost* by a *Dove*; whose worship cannot be reputed spirituall, but carnall; and their prayers, not heavenly, but prophane. Prayer is a spirituall action, proper only to the *children of God, who are* Saints *by calling, sanctified in Christ*. And they, and none other, truly *call upon the name of the Lord Iesus:* prophane persons pray not, though they seeme to pray. But most happy is that man that commeth unto God, *Father, Sonne, and Holy Ghost*, truely prepared, and duly attentive; hee may

boldly

boldly aske, and confidently assure himselfe, to receive *grace for grace, and all blessings spirituall*, without limitation; and all *benefits corporall* needfull. If our prayers be made in us, by him, who hath promised, and hath power to give what we aske, *shall we think he will faile to performe?* The *hope of Hypocrites*, indeed, *shall perish*, and their *prayers* vanish as the smoak: because they wait upon *lying vanities*, and desire *carnall pleasures*, and *worldly profits*. But *the Lord will surely fulfill the desires of them that feare him*, because their prayers tend to the setting forth of *Gods glory*, to the good of the *Church*, to the remission of their owne sins, and other mens, to the obtaining of *Gods graces*, to the increase of the *understanding of heavenly things*, that they may *walke before God, and be upright*, that they may do *the worke, and bring forth the fruits of the Spirit*. These are the prayers that are *The Poore Mans Rest*. These are the *Prayers* that wound the *Serpent*, & that please God, bringing *peace* to the *conscience afflicted*. But (which is to be lamented) all men are dull by nature: And *the very Elect*, sometimes weakly disposed to pray. And therefore is every godly man to use all holy meanes to inkindle their hearts to the right performance of this heavenly duty.

And

And nothing more prevaileth herein, than *Meditation:* whereun o we are alſo very unapt by nature, and know not how, nor upon what ground to lay the foundation thereof: yet, if we can truly frame our hearts to a holy *Meditation*, we ſhall find that it is the very key that openeth our *dull hearts*, lockt up under *gri ſe*, under *feare*, under *trouble*, under *perſecution*, and *miſery*: and ſendeth forth by little and little, *the fire of true zeale*, which at length becommeth a *great* flame of *prevailing praiers*: which thing they eaſily finde, that are converſant in this ſacred exerciſe of *Meditation* and *Prayer:* who yet many times find themſelves moſt dull, and moſt unapt to pray, having yet an inward deſire thereunto: which *deſire* they cannot containe: but labouring a while in ſilence, ſpeaking inwardly to God in *ſighs* and *groans*, at length they ſpeake effectually with their *tongues*. Seeing therefore, that all men need motives, to ſtirre them up to prayer; let every man addreſſe himſelfe to the word of God, or peruſe ſome godly work of religious men. And although vocally he cannot read, by rea'on of naturall dulneſſe; yet if his h art can be but converſant, and duly attend the ſenſe, as the eye obſerves the letter, his mind by little and

little

little ſhall mount it ſelfe from *Earth* to *Heaven*, fixed on the *Trinity*, whence ſhall ariſe ſuch ſpirituall fruit of *faith* and *fervencie of ſpirit*, as ſhall fill the ſoule with more ſweet conſolation by inkindled prayer than the tongue can utter. And to this end (gentle Reader) according to the ſmall meaſure of mine underſtanding, I have prefixed before every prayer, a *Motive*, or *Meditation*, touching the ſubſtance & matter of the Prayer following.

A Thanksgiving after Prayer.

THe third and laſt duty in this holy exerciſe, is *Thanſgiving*, which cannot but follow ſanctified prayers, and that with ſuch joy in the *Holy Ghoſt*, as it cannot but break forth into moſt unſpeakable inward thankfulneſſe to God, who hath been ſo graciouſly pleaſed, not only to forgive our ſinnes, but to help our infirmities by his *Holy Spirit*, by whom wee have had acceſſe unto the Throne of Grace, and found ſuch favour with God in Chriſt, as we have obtained by the Holy Ghoſt, both the will and the power to pray. Alſo we ought *in all things to give thanks to God*, for every *bleſſing* and *benefit* we receive at his hands, according

to

to the counsell and precept of the Apostle, who commands us to *give thanks alwayes, for all things unto God, even the Father, in the name of our Lord Iesus Christ*, Ephes. 5. 20. Thus much touching the Admonition.

A Private Prayer for the Morning.

The Motive.

I *Laid me downe and slept, and rose againe, for the Lord sustained me*, Psal. 4. 5. This Confession did holy *David* make (in the glory of God) in the morning, and hath left it to us, to move us likewise to glorifie God, by whom we live and labour; and by whose love and providence we lay us downe to rest after our wearinesse and daily travell, and do enjoy the comfortable benefit of sweet sleep, which he hath afforded to refresh all creatures. And man, the most excellent of all other Creatures, receiving this sweet blessing, and rising from his bed without thanks-

giving

giving to him that can give it, or deprive him of it, cannot aſſure himſelfe whether his ſleepe ſhall turne to his good or evill; for the greateſt good thing that we receive at the hands of God, turneth to our hurt, if we be unthankfull. But unto the Godly, to ſuch as feare him, and give him praiſe, hee turneth even evill things to good. Therefore as *David* ſaith, *I will give thanks unto the Lord; his praiſe ſhall be in my mouth continually, morning and night, & at all times, and for all things*, Pſal. 34. 1. Whereby it commeth to paſſe that no danger can annoy us, for why? *The Angel of the Lord pitcheth round about us to preſerve us ſleeping and waking, if we feare him, and call upon his Name*, Pſal. 34. 7. The poore man therefore cryeth unto the Lord, *Lord, heare my voyce in the morning, for in the morning will I direct my prayer unto thee, and will wait till thou heare me and help me*, Pſal. 5. 3.

Lord increaſe my Faith.

A Prayer for the Morning to be ſaid in private.

O My father, full of power, mercie and love, how dare I look up unto heaven where thou ſitteſt in majeſtie and glorie? How can I think or hope to receive

ceive any good thing here in the earth, where thou art in thy power & knowledge? for thou Lord, seest my wayes, & my vanities, & my corruptions, & my sin: yea my thoughts, idle and evill, are before thee: yea, my pollutions and imperfections are such & so great, as I am afraid of thy judgments, if thou shouldest note all that I have done amisse: yet like a loving Father, thou hast mercifully preserved mee this night, and vouchsafed me sweet rest & sleep, & hast raised me by thy hand, for it is thou only that preservest me, and defendest me whether I wake or sleep walk or work, eat or drink: yea, thou blessest all these things unto me, or els they would easily destroy me. For I a weak creature, am subject to ỹ infinite dangers that lurke in the paths of this evill & corrupt life. In the night and darknes I sleep, and have no watch, & therfore easily may I be overtaken with the dangers of the wicked that hate the light, and practise evill in the dark, but ỹ thou the Watchman of Israel, thou sleepest not, but hast a fatherly care, & vigilant eye, & loving regard to thy weakest ones: when they slumber beset with dangers, thou appointest thine Angels, and they pitch about

about them, & they are safe. O good Father, I thank thee for thine infinite blessings; beare with my weaknesse, & wash me from my sins, & forgive mine offences, & direct me in the right way of obedience, of thankfulnes, of repentance, & reformation of my life, which is still subject to vanity, still ready to slide into one sin or other. I am never free (Oh Father) from temptations, never at true peace, but beset with continual enimies within me: my own corruptions fight against faith & obedience, wresting my will & mine affections, from sincerity to sin, from a desire of good things to evill, from obedience to rebellion, from trust in thee, to despaire, or to depend on the vain things of this deceiving world, which being ful of subtil beasts, & every where beset with snares to catch my soul, and to seduce me with dangerous vanities. I fly only to the sanctuary of thy love, to the castle of thy providence, & to the harbor of thy saving promises. Keep me therefore, keep me deare Father, as the apple of thine eye, shroud me under the shadow of thy saving wings this day, and teach me truth, give me knowledge & wisdom, & humblenes and obedience, and mortification, & zeale and

faith,

faith, and hope and all graces, that may change me from sinne to sanctitie, from darknesse to light, and from coldnes to a more perfect zeale, to serve thee in all things. Teach me, O Lord, teach me to execute my vocation truly & perfectly, & give such issue, and blessed successe to all my endevours, labours, purposes, and proceedings, as I may discharge my dutie in obedience to thy divine Majestie, to my brethren in love and equitie, and to my selfe & mine in godly care and true pietie. And let thy holy Spirit so guide & governe me this day & for ever, that I may more & more [illegible] & increase in all godlines, untill thou shalt cut off this corruptible life: After which (good father) in ȳ merits of thy Son, let me inhabit, & evermore inherit that heavenly Citie, new Ierusalem, where thou sittest and raignest one God, with whom shall live all thy Elect in joyes unspeakable for evermore. Amen.

O Lord increase our faith.

A Morning Prayer, where the *Family* assembles.

O Almightie God, full of love and pitie, the chiefest comfort that any sinfull

ſinfull ſoule can have: when we miſe-rable ſinners here met together, do conſider thy great mercie and goodneſſe, which we have ever ſince our birthe, and before, found, and daily do find at the hands of thy divine Majeſtie, together with our great unthankfulneſſe everie way to thee againe for the ſame, we muſt needs confeſſe, and even from the bottome of our hearts do acknowledge, that moſt unſpeakable is thy mercie in ſparing us to live untill this morning; before this time thou mighteſt juſtly have conſumed us. But (O deare God) of thy free mercies, before the foundation of the world was laid, thou haſt choſen and elected us for thy children, and haſt, to our endleſſe comfort, certified & made known the ſame unto our ſpirits, by thy Spirit, by whom, and not of our ſelves, we now crie unto thee Abba, Father: and for our redemption, haſt ſent thine owne Son to ſhed his moſt precious blood upon the Croſſe, no other meanes being whereby we could be ſaved.

Thou haſt by thy holy Spirit wrought Faith in our hearts, to beleeve by him, and in him to be juſtified before thee, and in ſome meaſure begun

gun the death of sin in us, and wrought our sanctification, and of thy free favor we enjoy the benefit of thy Word, the freedome of conscience, great peace and plenty in outward things with mony & infinite other benefits, waking and sleeping, at home and abroad, in our selves and our friends: for al which, in stead of thankfulnes, we become the more disobedient, not doing that we ought to do, but with pleasure & profit, with vanity & selfe-love we are carried away, spending our days in iniquity, carelesnes, & unfeeling of our sin, & there is no goodnesse in us: yet is there mercy with thee O Lord, and pardon upon repentance. Wherefore, we here this morning met together before thy Majesty, humbly confesse our wants, and most entirely beseech thee for Jesus Christs sake to have mercy upon us: Have mercy upon us most mercifull Father, and forgive us all that is past: strengthen us hereafter, that daily both in bodies and soules we may glorifie thee more than we have done, yeelding thanks for daily benefits, and striving in holines and righteousnes to please thee al the days of our life. But because we cannot but offend, and fall divers ways, and every

day,

day, good Lord, for thy mercies sake, pierce our hearts with a feeling of the same, and never suffer us to go on with dull and dead soules, not seeing nor sighing for our offences.

As a speciall meanes to keep us in obedience before thee (O deare Father) work in us a continuall remembrance, and an effectuall consideration, that we shall not always live here in this wretched world, that doth much please us now, but that a day will come when the trump shall sound, the dead shall arise, and all we shal appeare before the Tribunall Seat of Judgement, there to receive according to our deeds without respect of persons: oh good Lord, give us a remembrance, and a feeling of that unspeakable comfort, and eternal weight of glory, which at that day shall be given unto us, if in this day we serve & please thee: & contrariwise, even terrifie our consciences, & let us as it were, see before our faces the dreadfull judgements, and the fearfull torments, that both in body and soule, they shal be sure to have for evermore, which in this life do not serve and please thee, but follow their own fancies and wicked delights: give us an hatred of sin, and a

true love of righteousnesse: blesse thy
word evermore with fruit unto our
soules, when we heare it: give us a
desire to heare it often, and to practise it
faithfully and obediently, and keep our
hearts ever free from dissimulation and
counterfeit holines: prepare our hearts
diligently to watch for the comming of
thy Son; make us readie, fit, and wil-
ling to meet him in the clouds, if thou
wilt that we live to his comming: if it
please thee in the meân time to call us,
let us with joy yeeld our bodies to the
earth, and receive our soules unto thy
selfe, untill the day when both our bo-
dies and soules shall be reunited, and be
totally glorified with thee in Heaven.
And let this day be a day of our true re-
formation and repentance, that we be-
comming new creatures, may serve thee
in holinesse all the daies of our lives,
yeelding thee most humble and hearty
thanks for thy goodnesse to us this
night; let thy mercifull eye look upon
us this day, and so keep us bodies and
soules, that being occupied in our seve-
rall callings, wee may bee safe by thee
from all our enimies and live to thee
in feare, that we may die in thy favour,
and live hereafter with thee in glorie
which

which grant, and all things in the meane time necessarie for our soules & bodies, for Christ his sake, in whose name we aske them, saying as he hath taught us:

Our Father which art in Heaven, hallowed bee thy Name. Thy Kingdome come. Thy Will be done in earth as it is in Heaven. Give us this day our daily Bread. And forgive us our trespasses, as we forgive them that trespasse against us, and lead us not into temptation, but deliver us from evill. For thine is the kingdome, the power and glory, for ever and ever. *Amen.*

Let thy mighty hand and out-stretched arme (O Lord) be still our defence: thy mercy and loving kindnesse in Iesus Christ, our salvation; thy true and holy Word our instruction; thy grace and holy Spirit, our comfort and consolation unto the end, and in the end. *Amen.*

The Lord blesse us, and save us, and make his face to shine upon us, and be mercifull unto us: the Lord turne his favourable countenance towards us this night and evermore. *Amen.*

A private Prayer for the Evening.

The Motive.

I will lay me downe, and alſo ſleep in peace: for thou, Lord, onely makeſt me dwel in ſafety, Pſal. 48. *David* by this declareth his owne bodily infirmity, whereunto all men are likewiſe ſubject, namely, to ſuch debility, as without reſt and ſleepe they cannot long continue; yet this reſt (as he acknowledgeth) may be a troubleſome reſt, unleſſe God bleſſe it: for as *David* did, ſo all men lie downe and take their reſt, but all not in peace; for ſuch as lie downe in forgetting God, God leaving them to themſelves, and ſo their ſleepe (in ſtead of peace) turneth into troubleſome dreames, idle and ſinfull imaginations, horrible viſions, and fearefull fantaſies, whereby not only the body is diſtempered, but the ſoule alſo grievouſly vexed. And therefore, though we couch us upon a bed of Downe, with curtaines of gold, and coverings of ſilke, theſe adminiſter not the peace that *David* ſpeaketh of, but God is he that giveth it only. It is not then the ſweet ſound of muſick, or the cradle of pleaſures, that can give

us that peaceable sleep and safe rest that *David* speaketh of, but Prayer unto God, in faith and true atonement with him in Christ, thoughts free from sinne, and the conscience cleared, may freely assure a man, that when he lieth downe, God is with him, and when he riseth up, God will not give him over; but be his God, loving and mercifull for ever.

A Prayer for the Evening.

My God and father, loving and all-sufficient, I yeeld thee praise and thanks for thy mercies in that thou hast this day past, strongly guarded mee with thy hand, lovingly refreshed me with thy favours, & now safely brought me to the end of this day, night & darknesse being at hand, wherein all the creatures draw to their rest. And I wretched creature, finding mine owne infirmitie & imbecilitie, run now unto thy heavenly favour, who hast made me of that brittle and grosse matter, as cannot continue without rest after labour, without sleep after waking, and without comfort after sorrow and griefe: I do therefore beseech thee, as thou art the fountaine of all rest and

succour, & health, and help, so thou wilt consider me in my weakneſſe, and give me ſtrength; ſee and behold my miſeries and be mercifull unto me. And ſith the time now is come, wherein I covet reſt and ſleep, receiue me into thy protection, and yeeld me thy helping hand, that when this my corrupt lumpe of fleſh ſhall (through the heauineſſe and dulneſſe of ſleep) be depriued of moving and ſenſe, and ableneſſe to help it ſelfe, I may be kept ſafe, and ſecurely preſerued by thee; for it is thy ſelfe (Lord) onely that makeſt me dwell and abide in ſafetie. Thou art my Watch-man when I ſlumber: thou art my Defender when I am in danger: thou art my Caſtle, my Rocke, my Sword, my Buckler, and my Refuge, thou art to me and for me all in all: without thee what am I but a beaſt that know nothing, but a block that feele nothing, but a wretch that can doe nothing rightly? And therefore, deare Father, ſtretch out thy loving fauour ouer the houſe wherein I reſt: let thy Angels compaſſe the bed whereon I reſt, and thy holy Spirit keep my ſoule and ſpirit in peace when I reſt, that I may reſt in peace: that I may riſe in peace, and

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liue in peace: that the troubles of the world dismay me not, that the sleights of sin deceiue me not, and that the deuices of the wicked ouertake me not; but as I am weake of my selfe, I may bee made strong by thy strength; as I am poore of my selfe, I may be made able by thy riches; and as I am ignorant of my selfe, I may be made wise in thee: so shall my lying downe be acceptable, my sleep comfortable, and my rising up profitable. In hope of this thy free bountie, loving fauour and high prouidence, I will lay me downe & take my rest: let it be in peace, and (Lord) let it be unto me & all thine (when they rest) sweet & comfortable in thee, who makest all thine to rest, and rise up in safetie.

O Lord increase our Faith.

An Evening Prayer where the Family assembles.

O Most high & mightie God, Father and Protector of all things in heaven & earth, before whom all creatures feare and tremble, were it not in that thou hast commanded us, never durst wee appeare before thee, so corrupt is our nature, and so many

are our sins. But good Father, thou doest bid, and therefore wee obey; thou dost cal, and therefore we come; give us spirits to pray aright. Wee yeeld thee most humble and hearty thanks for all the mercies that ever thou hast bestowed upon us in body or minde, in our selves or in ours, private or common, tempozall or eternall. Many and marvellous have they been, and stil are upon us: yea, even (good Lord) past finding out. This day what thou hast done for us, which of us knoweth, or is able to expresse? Father of heaven, forgive us that we cannot acknowledge them, or praise thee for them as wee ought, and quicken us in this duty more and more. Pardon & forgive us whatsoever we have offended thee withall this day or at any time, either in thought word or deed, even our secret sins, such as we have committed & know not of, remit them unto us, for Christs sake: change us (O Lord) and we shall be changed: create in us cleane hearts, renue a right spirit within us. Weaken the strength of sin that would subdue us more and more: And (O mercifull Father) so frame these hearts of ours within us, that we may more delight to live

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according to thy will, than to enjoy all the world and al the pleasures therein; lay it often (good Lord) before our eyes by thy remembring Spirit, that thou hast not breathed the breath of life into us that we should live as we list, but that in holinesse and righteousnesse we should walk before thee all our dayes. Lay it before us (O Lord) that the time wil come, when the Trumpet shal sound, the dead shall rise, and we, even we here met together at this time, all and every one of us, shall most assuredly stand before thy Judgement seat with naked hearts, with open and unfolded consciences, there to give an account, how and what we have done. Then shal all such as have beleeved in Christ, and truly served thee in this life, to their endlesse joy, heare that most comfortable voice of thine: Come ye blessed of my Father, possesse the Kingdome prepared for you. But woe, woe to all carelesse livers in that day, they shall drink the wine of the wrath of God, be tormented in fire and brimstone before the holy Angels, and before the lambe, they shall have no rest day nor night, and the smoak of their torment shall ascend for evermore. Father of

heaven haue mercie vpon vs, knit theſe hearts of ours faſt vnto thee, and now while we haue time, giue vs grace not only rightly to think of theſe things, but ſo to walk before thee in this preſent life, as becommeth the Saints. O continue the Word of truth amongſt vs, ever to our comfort. Let the ſeed thereof now ſowne in our hearts, take ſuch deep root, that neither the burning heat of perſecution cauſe it to wither, nor the thornie cares of this world, riches, or voluptuous living choake it, but as ſeed ſowne in good ground, it may bring forth fruit according to thy pleaſure. O Father, giue vs grace, that when we heare or find by thy word, any ſinne that is in vs, wee may ſtrive & ſtudy without delay, willingly to reforme it. Keep vs, good God, that we never ſwerve for the feare of man, from our owne true knowledge, becomming ſervers of time, and deniers of thee. Keepe vs from all hardneſſe of heart, contempt of thy Word, and from all diſſembling of ſinceritie. Increaſe true love amongſt vs more and more. Bleſſe thy whole Church (O God) with graces neceſſarie; this parcell of it, our native Land & Countrey: Deare father,

bleſſe

blesse it still with continuance of thy truth: lessen in it daily the number of blind and ignorant Papists, Prophane Atheists, and increase the number of thy true Children. Preserve unto us long alive, good Lord, if it please thee, our gracious King and Governour: multiplie thy Spirit upon him and all his, that still more and more, he and they may seek and set forth thy glorie, in maintaining Christian religion in all puritie, suppressing all vice, superstition and Idolatrie, with all severitie. Give unto him an honourable Counsell: give them graces necessarie for such a calling. Blesse all other Nobles, Magistrates, and the whole body of this Realme, with true hearts to thee and to this Countrey. Increase in this our Israel the number of true Christians, whose hearts may seek thee and thy people, and not their owne glorie and commoditie. Bring to thy fold by them such wandring remnants as are thine. And (O Lord) be gracious to our kindred & friends in the flesh, lighten their hearts with the Sunne of understanding, that they and we acknowledging one truth may glorifie thee in the true and constant profession of the

same all the daies of our life. Comfort (O Christ) thy afflicted members, wheresoever or howsoever troubled, and grant us peace in our daies, if it be thy pleasure.

Finally, because the night is now upon us, and we readie to take our rest, let the bed (O Lord) strike into our hearts a consideration, that the grave is almost ready for us. Which of us can tell whether these eies of ours once closed up, shall ever open any more againe or no? Lord therefore receive us into thy hands: we all here now commend our selves, bodies and soules unto thy holy protection and providence: keep us this night and evermore readie for thee when thou shalt call us. Heare us, O Lord, O God, and mercifull father, in these our petitions, for thy Son Jesus Christ his sake, our Saviour: in whose name we altogether beg these mercies, saying as Christ our Saviour hath taught us:

Our Father which art in heaven, Hallowed bee thy Name. Thy Kingdome come. Thy Will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasse against us, and

and lead us not into temptation, but deliver us from evill. For thine is the kingdome, the power, and the glory, for ever and ever. *Amen.*

Let thy mightie hand and out-ſtretched arme (O Lord) be ſtill our defence: thy mercie and loving kindeneſſe in Ieſus Chriſt, our ſalvation; thy true and holy Word our inſtruction; thy grace and holy Spirit our comfort and conſolation unto the end, and in the end. *Amen.*

The Lord bleſſe us, and ſave us: and make his face to ſhine upon us, and bee mercifull unto us: the Lord turne his favourable countenance towards us this night and evermore. *Amen.*

A Prayer to bee uſed in private Families, Morning and Evening.

Levit. 26. 6.

If yee truly ſerve God, yee ſhall ſleepe, and none ſhall make you afraid.

Lord, prepare our hearts, open our lips, ſanctifie our prayers, and increaſe our Faith.

O Moſt mightie Lord God, and our moſt mercifull and loving

Father in Jesus Christ, wee thy poore creatures & unworthie children, humbly present our selves in his name before thy glorious Majestie, acknowledging that wee bee most unworthy to appeare in thy presence, by reason not only of our originall sinnes, and deepe disobedience, being originally born the children of wrath; and the least of our actuall transgressions is sufficient to cast us into hell and utter perdition, if thou shouldest deale with us according to the measure of our manifold iniquities. We therefore do humbly beseech thee (O mercifull Father) in the merits of Jesus Christ, freely to pardon and forgive our manifold offences, both in that we have committed and done those things thou hast forbidden, and left undone the things thou hast commanded. Lord, forgive us, and remember our sinnes no more: let them never (good and gracious Father) rise up in judgement to our condemnation. Give us full assurance of thy mercies, and free forgivenesse in Jesus Christ, and let thy holy Spirit from henceforth evermore so sanctifie our hearts, minds, and bodies, that we may never hereafter give consent to the corrupt motions of

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our fleshly affections, and unclean desires: and let the lively light of thy continuall presence so illuminate our dark understandings, that we may still searche for thy will in thy Word revealed, and give us will & power to practise and performe all godly service, duties, and obedience to thee: give us feeling hearts, that we may finde out our owne weaknesse, and confesse unto thee our infirmities, and that we may boldly in the name of thy Sonne Christ Jesus fall downe before thee, calling faithfully & sincerely upon thy holy name, for pardon for our former evils, and for grace so to reforme ẏ rest of our wicked lives, that thou mayest be pleased to accept us anew into thy favour and fatherly protection.

Grant that we may continually feele in our hearts and consciences, more and more the vertue and power of the death and resurrection of our Lord and Saviour Jesus Christ, & that we may continually strive against and mortifie our grosse sins, and foule corruptions, and grow more strong against all evill motions and temptations in thought, word, and deed, and be more and more renewed in the spirit of the minde, and feele a continuall increase of joy and

comfort

comfort in the reading, hearing, & meditating of thy holy & heavenly word, and a fervencie of true zeale to seek thy glorie, by increasing more and more in knowledge, & in the hatred of sin in our selves, and rebuking it in others, especially in those of whom we have charge, and in a happie and faithfull going forward in all godly obedience unto thy will all the daies of our lives. Direct and strengthen us, that we may with all faithfulnes labour to discharge that dutie whereunto we are bound by our severall callings, which in thy providence either are already, or shall be allotted unto us. Hold us, wee beseech thee, by thy right hand, that we fall not into any danger of body or mind.

Guide us by thy holy Spirit in the paths of righteousnesse: set continuall watch before our lips, that we offend not with our tongues. Keep our eyes from looking any more upon, and our hearts from seeking after, or consenting unto vanities: shut up our eares, that they delight not in hearing the things offensive to thy Sacred Majestie. Rule & governe our hearts, that we may be alwaies studious of good things. and that we may be alwaies truly inclined

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to deale faithfully with all men: and enable us to perfoꝛme all duties required at our hand by them; and keep both our hands and feet, that we go not about, oꝛ take any thing in hand dishonourable to thee, dangerous to our selues, oꝛ hurtfull to any: And that all that wee thinke, speake oꝛ doe, may be to the glorie of thy name. Let us not spend the time, O Loꝛd, of this our pilgrimage, any moꝛe in wantonnesse, idlenesse, oꝛ vanity, but in all godly and vertuous exercises, alwaies in simplicitie & singlenesse of heart, & in a good conscience, as becommeth thy dearest childꝛen. Bless we humbly beseech thee, & pꝛospeꝛ al the labours & woꝛks of our hands, & bless all the creatures which thou hast appointed foꝛ our use, that we may receiue comfoꝛt & relefe in them, & by them in due season, by thy blessing, and by the daily comfoꝛtable use of them be & moꝛe moued & stirred up to a thankfull acknowledging thy fatherly goodnesse, in vouchsafing them unto us, which without thy blessing, would rather turne to our pꝛejudice than pꝛofit, rather to a curse unto us than to our true comfoꝛt: therfoꝛe, good father, bless us to a godly using of all to a comfoꝛtable use foꝛ us.

And

And forasmuch, good father, as our
dutie in this sacred exercise of praye
bindeth us also to intreat thy Maiest
for all our brethren and sisters, mem
bers of that bodie, whereof thy Sonn
Jesus Christ is the head: frame in us
a true, perfect, and hartie zeale to pra
and heare us also for them, beseechin
thee to raise up the Ministerie of th
Gospel in all places of the earth, tha
by the meanes thereof, such as doe ap
pertaine to thy Kingdome, may be dai
called home: Satan, Antichrist, Sinn
and Darknesse may be weakned an
more and more beaten down in all th
world: hold up and maintaine the sce
ter of thy Word, where thou hast alre
die planted and advanced the same, an
increase all the meanes by which it ma
be increased; and confound and weake
all the powers that resist or strive a
gainst it. Blesse those, O Lord, that en
devour to promote & further it: increa
their zeale, wisdome, knowledge an
power; him especially, good Father
whom in great mercie towards us, tho
hast made Soveraigne over us, Charle
thy servant, our King, & all his Royal
Issue, the Counsellors, Magistrate
Nobilitie, & the Preachers of thy hol
Word.

Word; all godly and Christian famil-
lies, all true Professors of thy Gospel.
Beseeching thee to powre on everie of
them in their severall callings, such gra-
ces, benefits and blessings, as are most
meet for them, whereby they may all
shew themselves thy true and faithfull
Ministers in furthering all sincerities in
Religion, & all pureness & godlines of life,
not only in themselves, but in others, so
far as appertaineth to their charge, pub-
lick or private. Beseeching thee also to
be mindfull to comfort all our afflicted
Brethren & Sisters, howsoever, or for
whatsoever they suffer, especially such
as doe suffer for the testimonie of a good
conscience. Comfort all them that are
pressed downe with the burthen of their
sins: help, relieve, succour and assist
all that be in want, in miserie and affli-
ction, that flie unto thee for succour. And
as, good Father, we do thus boldly beg
at thy hands these many & severall fa-
vors, for our selves and others: so Lord,
accept at our hands our humble thank-
fulnesse which we here yeeld unto thee,
for thy manifold blessings and benefits
daily so lovingly and freely bestowed
upon us, both inward and outward,
spiritual & corporal, in number infinite,

for

for goodnes unspeakable, and for goodnesse far better than we could either aske or think: beseeching thee to continue thy gracious favour towards us alwaies, and in all things, that we may still give thee the glorie for our continuall safetie and reliefe.

In the Morning Adde this.

AND finally wee thank thee, good father, that thou hast so graciously kept and preserved us this night past, and hast given unto our bodies rest, and hast brought us to the beginning of this day in peace: good father, pardon whatsoever corruption hath taken hold of us this night: pardon our present dulnesse of Spirit, coldnes of Zeal, weaknes of faith, & all whatsoever offendeth thee in us: and blesse the labours of our hands, & our godly endevours this day, and make us rather able to be helpfull to others that need, than to bee forced to aske, or to bee chargeable to any, by reason of our temporall wants. Grant these things, good Father, & all other graces necessary for us, & for every member of thy Church, for

for Jesus Christ thy Sons sake: in whose name we further pray, Our Father which art &c.

In the Evening Addethis.

WE thank thee also, most gracious Father, for that thou hast so mercifully kept and relieved us this day past, beseeching thee to receive us also this night into thy fatherly protection, and keep our soules, bodies, and goods free from dangers: let thine Angels encamp about us, guard us, and defend us: give unto our bodies that competent rest & sleep, that may be only sufficient, and let our thoughts be ever on thee, in love, feare, & due obedience & reverence, that we may be fearful to commit the least evill, yea in ȳ dark, which with thee is as the noon day. Watch over us, good Father, that Satan prevaile not against us: and give us grace to be alwaies watchfull for the time when our Lord and Saviour Jesus Christ shall make his glorious appearance in the clouds, to finish these daies of sinne. And at this time pardon, O Lord, our weakнes in praier, our coldnesse

neſſe in zeale, & whatſoever doth hinder us from the true publiſhing of our owne wants & imperfections at full, and thy praiſe & glorie as thou deſerveſt: encreaſe our faith, and grant us, and all thy children, all other graces neceſſarie for ſoules & bodies, for Jeſus Chriſts ſake: in whoſe name we further pray. Our Father, &c.

A Prayer for the King.

It is God that giveth deliverance unto Kings, it is he that reſcueth *David* his ſervant from the hurtfull ſword, *Pſal.* 144.10.

Take away the wicked from the King, and his Throne ſhall bee eſtabliſhed in righteouſneſſe, *Prov.* 25.5.

WE render and yeeld unto thee all poſſible thanks, O Lorde of mercie, King of all Kings and King of domes of the earth, for (as a great bleſſing unto us) thou haſt placed over us in this Realme, ſo pure a guide of the Religion, Charles (by thy heavenly providence) our gracious King, under whom enjoying free libertie of the true ſervice of thee, we reſt in quiet eſtate both of body and minde: we humbly

beseech thee, to behold with thy eies of mercie, the same thy Servant our Soueraigne Lord & Gouernour, and to replenish his heart with the grace of thy holy Spirit, that hee by the working thereof, being enclined to the setting forth of thy Word, may walk according to the truth of the same sincerely: that we thy servants, & under thee his subjects, seeing his godly example, may be ashamed to fall from that true forme of honouring thy Name, which for thy glorie, through thy grace, by the rule of thy holy Word, is prescribed unto us: and vouchsafe to stir up in him zeale of thy glorie, & a desire to establish whatsoever wanteth in this Church of England for the increase of true and sincere discipline: Let no ignorance abide in his royall heart, but inrich him with diuine and heavenly knowledge: give him an obedient mind, abounding with all humilitie towards thy divine Majestie: save and defend him from the tyrannie of forraigne Power, and Authoritie, and from all such as professe not inwardly unfained zeale of thy Gospel: Give him godly Counsellors, and such zealous and true-hearted Ministers of thy Will, that he and we may sincerely

serve

ſerve thee in this life, and in the end for evermore raigne with thee in thy heavenly Kingdome, for Jeſus Chriſt his ſake, our only Advocate. Amen.

A Prayer for obedience unto God.

Hath the Lord as great pleaſure in burnt offerings and ſacrifices, as when his voyce is obeyed? Behold, to obey, is better than ſacrifice, and to hearken, is better than fat Rams, 1 *Sam.* 15.22.

Paul commendeth the obedience of the Romanes, *Rom.*16.19.

Obey my voyce, ſaith God, and I will be your God, and ye ſhall bee my people, *Ier.*7. 23.

O God, the Governour of Heaven and Earth, thou that ruleſt in the higheſt, that only canſt do all things, and raigneſt for ever: at whoſe becke the pillars of Heaven ſhake, and all creatures tremble: I miſerable creature, framed of the earth, with great feare & trembling proſtrate my ſelfe before the Throne of thy Majeſty, acknowledging and confeſſing my wickednes, & waies, abominable in thy ſight. Without thee I think not

good thought: without thee I doe no good worke: without thee I am worſe than a worme of the earth, yea, a beaſt in thy ſight.

I render unto thee thanks, O God, that thou haſt vouchſafed mee that knowledge, that I may ſee and know that I am nothing, & unable to do any thing without thee. Thou art the Potter, I the Clay: ſuch as thou pleaſeſt to have me be, ſuch canſt thou forme and faſhion me; if thou makeſt me bleſſed, thou ſheweſt thy mercie & grace; if thou caſt me into hell, thou ſheweſt thy juſtice, & executeſt thy judgment; neither is it my duty to contradict thee, why or for what reaſon thou doeſt it: for thou haſt mercie upon him whom thou lodeſt. Theſe things I conſider with my ſelfe (O Lord) and I feare thy judgements and depend only on thy mercie.

Forasmuch therefore, as all my ſafetie & ſalvation relieth wholly on thee & conſiſteth in thy hand & power, & thou haſt ſhewed thy ſelf a mercifull & long-ſuffering God to the whole world, and haſt teſtified the ſame indeed, in that thou wouldeſt thy onely Son Chriſt Jeſus (the innocent) ſhould die for our offences, and ſhould wipe away our ſins with

with his blood on the Crosse; and since thou hast taught us in all our perturbations & afflictions to call upon thee, crave thy grace & mercie, and that thou wilt give us all things which we shall aske in the name of thy Son: I come unto thee, being drosse & clay, O mercifull & celestiall father, humbly beseeching thee that thou wilt in mercie, make of this unworthy carkasse of mine, an habitation for thy holy Spirit, that though I live in the earth, I may have my conversation holy, as in ỹ heavens.

O mercifull and most loving father, grant me forgivenesse of all my sinnes through the death of thy beloved Son Jesus Christ: make me to please thee, increase in me heavenly vertues: and grant that I may persever in the same to the end: increase in me that faith and love towards thee, which thou hast begun in me, kindle my affections towards thee more and more in lively obedience, that by thy help, and presence of thy grace, I may obtaine everlasting life (which thou hast promised us of thy meere goodnes) to the end I may praise thee, & give thee thanks in thy celestiall Kingdome for ever and ever. Amen.

O Lord increase my Faith.

A Prayer to bee confirmed in the way of Righteouſneſſe.

God is the Fountaine of Righteouſneſſe; and hee that giveth himſelfe to righteouſneſſe, is knowne to bee borne of him, 1 *Ioh.* 2. 29.

O Gracious Lord God, looking in Jeſus Chriſt, Redeemer of mankind, who is the Way, the Truth, and the Life, I humbly beg at thy hands, that I may never wander nor go aſtray from thee who art the way, neither at any time to diſtruſt thy promiſes, who art the truth, & perſormeſt whatſoever thou doſt promiſe: thou art eternal Life, more to bee deſired than any thing in heaven or in earth; by thee we have learned the true and direct way to eternall ſalvation; thou didſt inſtruct and teach us readily how to beleeve, what to doe, what to hope, & in whom we ought to truſt: by thee we have learned how unhappie we are borne through our firſt Father Adam: by thee we are taught that there is no hope of ſalvation, except by faith in thee we take hold of our free redemption and adoption in Chriſt.

Thou

Thou art the only light, that shinest to all Creatures in the Desart of this World, conducting them through the ignorance of their minds, from the Egyptian darknesse to that blessed Land which thou promisest unto the meek, & such as follow thee in humilitie. For in us was nothing but utter darknes, who neither could discern our calamitie, neither know from whence to seek the remedie of our miserie. Thou didst enter into the world in the shape of a servant, & didst take upon thee our nature, that thy brightnes might disperse the cloud of our ignorance, that by thy precept thou mightst direct our feet in the way of peace: by the example of thy use in thy humanitie, thou didst limit out the path for us to immortalitie, making easie for us to tread in by thy heavenly way: so becamest thou unto us a way that leadeth to life, in which, lest we should be wearied, thou hast assured us by thy promises, that in following thy footsteps there is an inheritance of eternitie prepared for us: therfore, while we are in this journey, be thou a staff to us, whereby we may be sustained in all our waies: And by the comfort of thy holy Spirit, repaire our strength

to the end we may more willingly come unto thee: and as thou art made a way unto us, seclude all errour, become our truth, take away all distrust, and confirme our Faith in thee.

And as thou art made life unto us, revive us that are dead in sin, by a lively knowledge of thee: For it is eternall life to know thee, Father, Son, & Holy Ghost, to be one true God. Wherefore I humbly beseech thee, O most mercifull Father, to increase faith in mee, who am thy unworthy servant, lest at any time I waver in the celestiall doctrine: increase obedience in me, lest I swerve from thy precepts: increase constancie, that walking in thy wayes, I never be allured by the inticements of Satan, nor seduced by the terrors, but that I may persevere in thee who art the true way to life eternall: increase my faith, that being partaker of thy promises, I may never wax slow, or dull in the studie and practice of godlinesse, and that I alwayes strive and endevour for more and more perfection.

Increase thy Grace in me, that being mortified unto my selfe, I may live, and have my conversation with thee in heaven, & be incouraged by thy holy spirit,

fearing nothing but thee, than whom there is nothing more to be loued or feared, glorified or more to be rejoyced in, who art the true glory of all Saints: in whom there is nothing but full and perfect felicity.

A Prayer for the assistance of the Holy Ghost.

No man can say that Iesus is the Lord, but by the Holy Ghost, 1 *Cor.* 12. 3. If yee that be evil, can give good gifts unto your children, how much more shall your heavenly Father give the Holy Ghost to them that desire him? *Luke.* 11. 13.

O Gracious Lord God, who didst send upon thy Apostles, and others, thy holy Spirit, filling their hearts with grace and wisdome: I humbly beseech thee by thy unspeakable mercy, that thou wilt vouchsafe to fill my soule with thy grace, and water my heart with the unspeakable sweetnesse of thy love, in the love of Iesus Christ thy most dearely beloved.

Send down, Lord, thy holy Spirit to guide me, being ignorant, banish by his light the blacknesse of sin through

Christ

Christ Jesus by him refresh my sad and sorrowfull soule: there is neither wisdome nor strength without thee; aid me therefore by that holy Spirit, and I shall be able to shun the deceits of Satan, and to withstand his power.

Thou art not ignorant, that I can doe nothing of my selfe; extend thy favourable hand over me therefore, and grant that I may forsake and utterly relinquish my self, & fly unto thee. Mortifie in me whatsoever is displeasant unto thy Majesty, that in all things thou mayst conforme me unto thy will, by thy holy Spirit, that my life may be ever hereafter perfect in thy sight.

O Lord my God, look upon me, thy miserable creature, whose soule sigheth after thee day and night, when shall I come and appeare before thy presence? when shall I enter into that admirable place of thy Tabernacle, the house of my God? O comfort me with thy presence, that I may taste here, in this my mortall pilgrimage the sweetnes of thy glory which shall continue for ever. O my God, I long to be delivered from all temptations. O eternall Fountaine of light, bring me back againe to thy eternall goodnesse, by whom I am

created, that I may know thine omnipotencie, even as I am knowne of thee, and may ſo love thee, as I am loved by thee; that I may ſee and enjoy thee in the ſocietie of all the Elect, who liveſt and raigneſt together with the Father, and the Sonne and Trinitie in Unitie, for ever and ever. Amen.

A Prayer for Sunday Morning.

Thus ſaith the Lord: Take heed to your ſoule, and beare no burthens on the Sabbath day, nor bring it into the gates of Ieruſalem: Neither carrie forth burthens out of your houſes on the Sabbath day, nor do ye any worke, but ſanctifie the Sabbath, as I commanded your Fathers, *Ier.* 16. 21, 22.

Hee that gathered ſticks on the Sabbath day, was ſtoned to death, *Numb.* 15. 25. 35, 36.

O Eternall God & heavenly Father, I extol thine infinite goodnes and mercie, together with thine eternal wiſdome and truth, who haſt protected me this night, and made me to reſt quietly & ſecurely by thy moſt holy & divine providence, I humbly beſeech thee of thine infinite goodneſſe, to protect & governe me

me this day, by thy mightie hand, from all dangers both of body & soule: Give thy holy Angels charge over me, to direct me in all my waies: driue away the deadly enimie, remoue all offences of this world, mortifie & kill in me all carnall lusts and euill affections, that they may haue no dominion ouer me; giue me a sorrowfull heart to bewaile my wicked life, and comfort my soule by a liuely assurance, that thou hast freely forgiuen my sinnes.

Sanctifie me, O Father, this day, I humbly beseech thee, with thine especial grace, that I may haue decent carriage in my behauior, true deuotion in prayer, and reuerent attention to heare thy heauenly & holy word and that thou wilt please to giue me vnderstanding ioyned with true deuotion, to obserue, learne, and imbrace such things as are necessary to me for the confirming of my faith in Christ Iesus: raise me (O Lord) by the power of thy resurrection, from sin, & giue me spiritual rest in the Communion of Saints. that afterward I may keep the euerlasting Sabbath with thee in the Kingdome of Heauen: behold (O Lord) I knock at the doore of thy mercy, with all my power & strength, be-

ſeeching thee to continue unto mee the right uſe of all my ſenſes & limbs, and ſend thy holy Spirit to beare witnes to my Spirit, that I am thy childe & ſhall bee heire of thy glorious Kingdome, through the merits of Chriſt Jeſus our Lord: for whoſe ſake I humbly pray thee to grant all thoſe things that I have prayed for, & have need of. Amen.

O Lord increaſe our Faith.

A Prayer for the hearing of Gods Word.

O Eternall, moſt high and mighty God, vouchſafe, I humbly beſeech thee, to enlighten my darke and dull underſtanding, that thy Word may enter into my ſoule, and be ſo received of me, as that Ignorance, the mother of diſobedience, being put away, heaven'ly knowledge may enter in, and have perfect reſt & abiding in me: Give power, O Lord, to the ſeed of Truth, that being ſowne in my heart, it may take deep root, & bring forth, to the comfort of my ſoule, ſixty, an hundred, yea, a thouſand fold: and let thy Spirit ſo guide the lips of this thy Miniſter and Preacher, as that he deliver nothing

but

but the Word of life, with ſuch ſincerity & boldnes, as neither feare nor affection may hinder the ſame, that we thy flock may fructifie and increaſe our knowledge in Faith thereby, and more and more deſire to feed at that the Table of thy Word, and be filled: open my heart as thou didſt Lydia's, that I may attend with diligence to the Preaching of thy Word. Send forth more of Labourers (O good Lord) into thy Harveſt, which by their carefull paines, & faithfull endevours, may gather the diſperſed sheaves of thy Church into thy celeſtiall Barne; and baniſh from this wholeſome work all ſuch as are not ſent from thee, & come not truly to edifie, but rather to reape their own gaine, making as it were merchandiſe of thy holy Word, teaching in ſtead of truth, the traditions of men. Lord vouchſafe grace unto the lips of thoſe that are now prepared to declare thy will, and grace unto our hearts that are preſent to hear it, that they by teaching truly, and we by following effectually, may through Chriſt obtaine of thee remiſſion of our ſins paſt, light in ſtead of darknes, peace for trouble, and heavenly happineſſe in ſtead of worldly felicity, that taſting

the sweetnesse of celestiall comfort, we may despise terrestriall, and after this life ended, enjoy the perfect joyes of eternall felicitie, through Jesus Christ our Saviour and Redeemer.

O Lord increase our Faith.

A Prayer after the preaching of the holy Word.

Blessed are they that heare the Word of God, and keep it, *Luk.* 11. 28.

The hearers of the Law are not righteous, but the doers of the Law shall be justified, *Rom.* 2. 13.

Bee yee doers of the Word, not hearers only, deceiving your selves, *Rom.* 1. 22.

O Heavenly Father, and most mercifull God, seeing that we have now received the benefit of the hearing of thy heavenly and holy word by the mouth of thy Ministers, & fruits whereof do tend to the perfection of a godly life, and a godly life is the way to eternall life in Christ our Lord, vouchsafe, O good father, we humbly beseech thee, to imprint in our hearts the glad-some & most comfortable tidings, which we have heard and received this day of thee, by the mouth of thy Minister; and grant

grant that in faith unfained, wee may lay up the same in our understanding & remembrance, lest that forgetting the same and neglecting the exercise of a godly life, we be taken away, as trees that beare no fruit, & so be cast into the fire: therefore we most humbly pray & beseech thee, that thou wouldest send us thy holy Spirit the Comforter, which may retaine the good tidings of the Gospell in our hearts, whereby wee may appeare as trees bearing good fruits, & so be preserved untill the comming of our Lord Jesus Christ, who will then receive us, and give us the inheritance which he hath purchased for as many as beleeve in his most holy Word. Amen.

O Lord increase our Faith.

A Prayer for the Sabbath day at night.

O Everlasting and mercifull God, I give thee thanks from the bottome of my heart, that of thy mercy thou hast nourished & preserved me by thy divine power, and governed me by thy Word & holy Spirit this day, & all this week: yea and at all other times of my life protected me by thy power and providence:

and I most humbly beseech thee for the merits of Christ Jesus, to cover and bury all my misdeeds, which heretofore I have committed in thought, word, and deed, against thy divine Majestie, in the death of thy Son.

Forgive (O Lord) the evill that I have committed; supply the good which I have omitted, supply the good which I have lost, heale my sores, cleanse my filthines, lighten my darknes, and alter the whole state of my minde, that nothing may be wanting to good purposes in me, nor any thing lurk in me, which may offend thee.

Water (O Lord) the seed of thy holy word, which I have received this day, with the dew of thy grace, that with sound judgement and godly devotion, I may practise such things as are pleasing to thy divine Majesty, and that my heart being alwayes obedient to thy Commandements, I may passe my time in peace, through thy protection. O Lord, stretch out thy hand over me, and of thy accustomed goodnesse defend me this night: Keepe mee from fearefull and wicked dreames un profitable cares, idle cogitations, and outward violence. Compasse me about on

every

every side with thy grace, that when I shall either take care for things of this life, or carefully seeke for those things which appertaine unto the Kingdome of heaven, I may heare the voyce of thy holy Spirit sounding in my heart from the mouth of the Apostle, The Lord shall relieve thee in all thy necessities, and yeeld thee a Crowne of eternall glorie with Christ his beloved, in the heavens. Grant (O Lord) this & all other graces meet for me, even for Jesus Christs sake my only Lord & Saviour. Amen.

O Lord increase our Faith.

A Prayer to bee said before a man begins his labour, or enters into the execution of any profession.

OMnipotent God, and most mercifull Father, since thou hast commanded that all humane creatures shall labour, and eat their bread in the sweat of their browes, while they abide in this life, and yet seeing no man can prosper without thy blessing, or receive any good successe in his affaires, wee humbly beseech thee, that thou wouldst blesse our labours in such sort as thereby

we

we may have just occasion to confesse thy goodnesse, assistance, and fatherly care which thou takest of us.

Let thy holy Spirit (O Lord) be our guide, to the end we may faithfully exercise the workes of our estate & vocation, without any fraud or deceit: and give us grace rather to regard the following of thine ordinance, than to satisfie the appetite of our owne sinful flesh, which covets to enrich it selfe by any meanes whatsoever.

Nevertheless, if it be thy pleasure to blesse and prosper our endevours, grant us also cheerfull dispositions to help & relieve such as are in distresse, according to the talents bestowed upon us. And let us keep within the bounds of humility, not puffing our selves up above the poore & needy, by that which we enjoy by thy bounty and goodnesse. But if thy good pleasure be so to deale with us, as to abase & impoverish us far beyond that which our weak nature can beare, yet vouchsafe to inrich us, with cleaving faithfully to thy promises, whereby we shall no way fal into distrust, but rather be more certainly assured that thou wilt never forsake us in the extremity of our wants & calamities; inable us to per-

forme truly the duties of our callings: give us the use of all our limbs & senses with an holy endevour to performe our callings, and patience to attend thy leasure to replenish us both with temporal and spiritual comforts, receiving thereby daily new occasion to give thee praise and thanks, & to expect all things from thee. Heare us O Father of mercy, for thy deare Son Christ Jesus sake, our Lord and Saviour. Amen.

O Lord, increase our Faith, and blesse our labours.

A Thanksgiving, or Prayer, to be used after a mans labour is finished.

O Most gracious Lord God, I yeeld unto thee hearty thanks, because thou hast preserved me from imminent & infinite dangers, which might otherwise have happened to oppresse and utterly overthrow me, if thou Lord, hadst not carefully regarded, & kept me from many inconveniences. Wherefore now, O most loving Father, I humbly entreat and beseech thee for Jesus Christs sake, to pardon all the faults wherein I have offended thee in the time of my labour, or otherwise: correct me not in

thine anger, nor punish me in thy heavy displeasure: worke in me so by the power of thy holy Spirit, that henceforth I may walk in greater integrity, & carefully perform those duties which are required in my vocation & calling to the end, that though I labour with my body, yet in spirit I may be led by thy Spirit, to love, serve & glorifie thy name in all my doings, words and thoughts. Direct & guide me by thy holy Word, in al truth & honest conversation among men, never swerving from thy commandements, that in the end I may attaine everlasting life, through Jesus Christ our Lord and only Saviour. Amen.

Lord, evermore increase and confirme my faith in thee.

A generall confession of sins, and of the vanities of carnall delights.

If we acknowledge our sins, God is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse. If we say we have not sinned; we make him a lyar, and his Word is not in us, 1 *Iohn* 1.

O God Almighty, and all-knowing Father, the Fountaine of all com-

fort

fort and consolation, I confesse against my selfe, as evermore I have done, That I have grievously offended thee by my manifold transgressions, & have thereby drawne downe a most heavie weight of thy importable judgements upon me; under the burthen wherof I cannot but faint and fall, unlesse thou set to thy helping hand of mercy in Jesus Christ to surport me: for (good Father) I am weak, and cannot beare thy displeasure: I am ignorant, and know not which way to turne mee, unlesse thou point out the way unto me by thy holy Spirit, directing me within, as the Word teacheth me without. For it is not every one that heareth, that understandeth; not every one that understandeth, that can practise and performe what thou commandest; for who so is not guided by a better line than that of flesh and blood, mistaketh the right path, and treadeth the way of vanity, whose end is death: yet, for the time it is most sweet and pleasing to the outward man, the man unsanctified and unregenerate, because hee loveth to be fed with the dainties of this life, as with honour, preferment, riches, health, friends, and worldly delights,

esteeming

esteeming these the earnest penny here of Heaven to come, and that wants, and poverty, and sicknesse, and enimies, and imprisonments, and crosses, are even here the entrance into Hell it selfe. So foolish are they (O Lord) and ignorant, whom thou guidest not in thy way. And this hath been my foolishnes, & my misconceit of the severall estates of men in this life, even unto this day. But having now found by due triall and experience the foolishnesse of such as put their dilight in these transitory, fickle & uncertaine vanities, I do disclaime all confidence in them, and do heartily & most unfainedly abhorre and detest the deceiving baits of temporal and carnal delights and do wholly betake me unto the sweet saving sanctuary of thy wisdome and providence; wherein, howsoever the worldly-minded do contrarily judge, is truest safety, happinesse & security: for therein, deare Father, is the true feeling & founded hope of future eternall felicity: thy wisdome, O Father, is the wisdome of the Spirit, the Spirit the Sanctifier of the soule, the mind & affections, which being sanctified, begetteth true feare of thee, and that fear is the beginning of that sacred

wisdome,

wi dome, which guideth and governeth the whole man in the blessed way, the way to life, even unto Christ himselfe, who is the Way, the Truth & the Life.
O Lord increase our Faith.

A Prayer for humiliation and sorrow after sinnne committed.

O Lord my God, & most loving Father in Jesus Christ, I confesse & acknowledge that mine offences are increased, and my sins are growne up to the heavens, that I am ashamed to lift up mine eies to thee, admiring at thy infinite mercy in forbearing to punish me, knowing that I am worthy to be swallowed up or swept away with some extraordinarie & sudden judgment. And now (O Lord) especially having so grossely sinned against thee, and done so great evill in thy sight: how have I (vile wretch that I am) wounded mine owne conscience? how have I laid my selfe open to the malice and envy of the Devill? what a disgrace and slander have I brought upon my Profession? what an offence & scandal have I given unto others? what a joy will this be to the wicked, that they have now by mee

gotten

gotten something to speak evill of? But (above all, O Lord) how have I dishonoured thee, whose favours have been so many, and so innumerable towards me? I know not how to expresse my detestable sins and the hainous and hideous natures of them, when I think upon thy patience, upon the meanes of grace which thou hast afforded me, upon the light of knowledge which thou hast given me, upon the good motions which thou hast from time to time stirred up in me, upon that profession which I make, upon the sundry vowes and promises of better obedience, with which I have linked my selfe unto thy Majestie, upon the divers admonitions (which by thy providence I know) have beene used to me by thy Servants, purposely to prevent & stop this evill in me, me thinketh I may call it rebellion (which is as the sin of witchcraft) or presumption in the highest degree. O Lord, I see my sins, and know them to be exceeding great: nevertheless I cannot so lament them, grieve for them, so detest and abhorre them as I should. Strike (O gracious God) strike I beseech thee my flinty heart, make it even to melt within me at the sight

sight of mine owne transgressions. Settle in it that godly sorrow, which causeth Repentance unto Salvation. Humble my soule under thy mightie hand, and suffer me not to freeze in the dregs of mine owne corruptions: make my head full of water, and mine eyes a fountaine of teares, which may runne downe like a river day and night. O let me take no rest, nor suffer the apple of mine eye to cease: cause me to poure out my heart like water before thy face, that I may by all meanes, testifie the unfained griefe of my soule, that I have so displeased thee. And grant (O Lord) that I may not sorrow so much because of hell & condemnation, which I have made to be due to me, but that my chiefe teratiõ maybe to think how I have abused thy mercy, & requited thy exceeding love, with so foule a trespasse. Wilhall (most mercifull God) seeing there is mercy with thee, & that thou desirest not the death of a sinner, but rather that he should turn from his wickednes, & live; give me leave to become a suitor unto thy grace, not in mine own name, but in the name of thy dear[illegible] Son, the only Mediator & Intercessor of his chosen, I most humbly beseech thee, for his

sake

sake to have mercy upon me, O Lord one drop of his most precious blood shall be a soveraigne Medicine to cure my running sore: his stripes & wounds are of an healing nature. O then I pray thee purge me clean from mine iniquitie, and according to the multitude of thy mercy, wipe away all my uncleanesse: let the apprehension of my sin be tempered with comfortable application of thy mercy, that I may hold an even course, betwixt fearlesse securitie, and faithlesse despaire, beholding at once both my vilenesse to humble me, & the riches of thy Grace to renew me. Impute (Lord) permit me not, I humbly pray thee, to thinke it sufficient that I have once made some shew of humiliation & sorrow for my falls, but grant that I may endevour my selfe in the performance of these duties, & may every day renew & increase my repentance with a deep detestation of my sins, & with a fervent desire more & more earnestly strive to be renewed in the spirit of my mind, that being so cleansed from al filthines both of flesh & spirit, I may attaine unto perfect holines in thy feare, through our Lord Jesus: in whose name I commend unto thee my petitions, and for whose

whose sake thou hast promised to denie nothing to thy Servant. So be it. Amen. O Lord increase my Faith.

A Preparation to the receiving of the holy Communion of the body and blood of *Iesus Christ*.

ADAM, the first man, was forbidden to eat of one fruit, which was foreshewed to be mortall, and he did hasten to eat thereof. Wee, the children of the second *Adam*, are commanded to eat of the lively and saving fruit, the body and blood of Christ, to our salvation; yet how slack are we to prepare us thereunto, and to partake thereof?

The first step therefore of true preparation thereunto, is to search the Scriptures, which teach the mystery of his holy Communion, and the institution of the same, as also the signification of the outward signes, which are Bread and Wine; the things signified, the Body & Blood of Christ shed for all beleevers: the end of the receiving whereof, is to retaine the remembrance of the Death and Passion of Christ, which he suffered for our sins.

By the true receiving of this Sacrament, wee are united unto the love of God

God, in and by the death of Christ, the se
cond *Adam*, being separated from him b
the fall of the first. Wee are made heire
by adoption of eternall salvation, in an
by, and with Christ, which we lost in a
by *Adam*.

The true receiving of this blessed Sa
crament, must be in sinceritie, with a re
pentant heart, and faith unfained.

And because it is not provided for sin
ners (who comming thereunto unworth
ly, receive their owne damnation) we mu
before we repaire thereunto, cleanse ou
soules from all sin: which cannot be don
without diving into our owne soule
with an impartiall search, to finde out o
sinnes.

Therefore saith the Apostle, *Let a m
try and examine himself, before he presume
come to this holy Table, &c.*

It is not fit that wee should come t
this holy Banquet abruptly, as men do
to their ordinary feasts, where they Pha
risaically and ceremoniously will wash
their hands before they eat; but to thi
most holy Supper wee are not to com
without inward washing of the soul
from sinne: for if washed hands pro
phane the meat for the belly, how muc
more an unwasht heart, this sacred Sa
crament

crament, the food of the Soule? Inward examination, impartiall accuſation, and an abſolute condemnation of our ſelves for ſinne, is the beſt preparation to this holy Table.

For he that looketh into, and examineth the hidden prophaneneſſe lurking in the heart, cannot, but (upon due view of the ſame) accuſe himſelfe of deepe diſobedience to God, which deſerveth death.

Finding this, hee cannot but judge himſelfe worthy to bee rejected from the Communion of Saints, and ſo condemne himſelfe, that hee bee not condemned of the Lord: for he that confeſſeth his ſinnes to God, covereth them: and he that coveteth to hide them, increaſeth them. Therefore the Apoſtle willeth all men to *try and examine themſelves*, which importeth repentance, and ſo to eat.

This caveat is no inhibition, but a terrifying of the ſoule, not to preſume to come to this holy Table, without purification and ſanctification.

Herein doth the Lord Ieſus diſcover his wonderfull love towards us, who before he invites us to come to this Table to eat, doth inſtruct us how wee ſhould

come

come, and how we should feed. He layes not this Table to snare us, as *Absolon* did *Ammon*: and yet forewarnes us, that there is danger in receiving it, namely with polluted hands, with hands full of briberie and extortion, to take it with lips defiled with blasphemy, cursing, and lying, to put it into a stomack gorged with drunkennesse and gluttony, and with a heart making no difference of the Lords Body.

Wee must therefore lay aside all our old sinnes, and put on the new man, in Righteous, a Holy, and Christian conversation and disposition. Wee must be holy and heavenly-minded towards God, wee must bee loving to our Neighbours, slow in taking advantages, or revenging wrongs; wee must be lowly and little in our owne eyes, meek and sober in all our actions.

And because things of so wonderfull value are here exhibited and offered to the worthy Receivers, we must consider who wee are, how we are cleansed of our spirituall Leprosie, before we presume into the company of the Saints to communicate. We must consider well, whether upon triall made, as afore is said, wee can assure our selves that we are of the num-

ber

ber of thoſe, to whom theſe holy things doe appertaine. For who ſo is prophane in his perſon, and an unſanctified creature, let him forbeare to come to this holy Table, and let him firſt uſe the meanes of better aſſurance: namely, repentance for his ſins, amendment of his corrupt and ſinfull life: let him uſe often zealous prayer to God, for remiſſion of his omiſſions and tranſgreſſions: let him crave the aſſiſtance of his holy Spirit to aſſiſt him in the beating downe, and mortifying ſin in him, and that his heart and conſcience may be ſanctified. And when he is cleanſed, let him ſhew himſelfe to the Prieſt, his Paſtor, and let him take knowledge by his outward confeſſion of his inward contrition, not by particularizing of his ſinnes, but by manifeſting his repentance; and then in all reverence, let him come to this holy Table, let him eat the Bread, and drink the Blood of that Lamb that taketh away his ſinnes, and will preſent him pure unto the Lord.

The Lords eye is pure and can abide no wickedneſſe. The Sacrament is holy, touch it not raſhly. If thou have not on the wedding garment of ſinceritie, come not: the Lord will finde thee out, and thruſt thee forth of his preſence, among the unbeleevers,

beleevers, whose portion shall bee with the Devill and his Angels.

Let us therefore search and examine our wayes, let us lift up our hands with our hearts unto God in the Heavens, and feed on this holy mystery, the life of our soules, in remembrance of Christs death, until his second comming.

O Lord, increase our Faith.

A Prayer to be said at the receiving of the holy Communion.

O My most gracious Lord God, mercifull and loving Father in Jesus Christ my Redeemer, in whom thou art also my Father by adoption, in, and by thy Son: my soule, O Lord, which was lost in Adam, bought and redeemed by the death & passion of Jesus Christ, doth earnestly long, and entirely desire to be more and more assured, that I am fully & really united unto thee again in him, and therefore I do hunger and thirst to partake of those meanes whereby that sweet and precious union may bee confirmed in mee: Increase my knowledge more & more of thy saving truth, revealed unto us in thy Word,

and

and increase my faith to beleeve what thou hast taught for our salvation: let me take perfect and assured hold of my regeneration wrought in me by Baptisme, the seale of thy promise set upon me, when I knew not thy Law, whereon as I promised to forsake sinne, and cleave unto righteousnesse: so (Lord) let the operation of thy holy Spirit then promised, worke in my soule a true detestation of the workes of darknesse, and love unfained to thy celestiall and divine light. And for that thou in Christ hast left unto us a second seale of thy love, our adoption, the Sacrament of the Body & Blood of that immaculate Lamb, who for a remembrance of his death, & our free adoption by him, instituted the same at his last Supper with his Disciples, & commanded thy Saints dispersed thorow the world, through all generations to this day and for ever, to the end of the world, to communicate of this holy Sacrament, in commemoration of that high and most prevailing Sacrifice, the offering of thy Son upon the Crosse for our redemption and atonement with thee. And therefore, most loving Father, I come in the name of him, thy Son, not of my

selfe presuming, but in all humblenesse through his merits, unto this holy Table, to partake with the rest of thy Saints by adoption, here at this time gathered together, of this holy & heavenly banquet, humbly begging at thy hands for his sake, that it may please thee to prepare my heart, which of it selfe is not only dull, but prophane: teach me being of my selfe not only ignorant of that sacred mystery, but too much knowing sin: Sanctifie me by thy holy Spirit, who of my selfe am not only corrupt, but wholly prone to evill evermore, & consequently unworthy to eat at this holy Table, to partake of thy love so unspeakable: Oh forgive me Father, & in thy Christ here represented unto us, ingraft in me a lively assurance that my sins are done away by his blood: give me faith to beleeve in him, who by faith is made ours, & we in him, thine by adoption, elected even of thy free mercy, and made heires with Christ Jesus of eternal glory: whereof this holy Mystery is the most assured pledge: Oh make me a worthy partaker of so precious a benefit.

And for that sinners, Lord are not admitted to this sacred Banquet of saving

bing food, where shall I appeare, whose sins drew downe from heaven him whom thou most dearely lovedst, & betrayed him to the Crosse: how then shal I presume to appeare in this holy assembly, appointed for the Saints only: a Table of sanctitie, whereof none partake, but such as are free from sin? who then (Lord) dare presume to eat of this Bread, or to drink of this Cup? only those whom thou hast called, who though sinners by nature, yet are they thy Children by Grace, & so their sins are not imputed unto them, for whom Christ by his death hath satisfied (apprehended by faith, shewed forth in newnesse of life) and wrought in us by his righteousnesse, in whose name accept me (good Father) & let the garment of his innocencie cover my sins, and so let mee come to this holy Table. And as a new man, shaped in holinesse and righteousnesse, let me evermore henceforth walk before thee, and more delight in thy Commandements than in any, or in all worldly things: let me by thy power be powerfull over Satan: let his instigations never prevaile in me, and let all corrupt affections die in me, and let me wholly die to sinne, and live to righ-

teousnesse and true holinesse.

And for that I live among men of divers dispositions, give me grace to love all, but to covet to converse only with such as are thine, as neere as I may: to revenge me of none, but to forgive all wrongs & injuries, and so far to forget them, as I may study & endevour to doe good unto all, especially to such as are of the Communion of Saints. And enlighten more understanding more & more, that I may see and consider alwayes mine owne weaknesse, wants, and imperfections, that I may so much the more beare with others, by how much I cannot but confesse I come far short of my duty to thee: whoso offendeth me most, I offend thee much more. And therefore, good Father, frame in my heart love unfained, true patience, & lively obedience. Leave me not either to the dulnesse, perversnesse, or pride of mine owne nature, or to mine owne corrupt will: make me little and lowly in mine owne eyes, and give me humblenesse of spirit, and indue me with all heavenly vertues, that I may resemble my first estate of innocencie, and let my present estate of grace come neere & resemble thy dearest children, yea thy

selfe,

selfe, who as thou forgavest us in him, that was Lord of all, and for us became as a Servant, and by his blood washed away our sins, offering his most innocent body a sacrifice for our sins, whose rent body and spilt blood being here represented unto us by bread & wine: I do most humbly pray thee, that we may be accepted worthy receivers of his true Body and Blood signified thereby, and that we may feele even instantly, a renewing of our minds, our hearts to be changed from all corrupt affections, and our soules swallowed up with the due contemplation of this most sacred Mystery, wherein thou givest us not only thy visible creatures of bread & wine to refresh our weak bodies, but thy owne Son, to save our soules & bodies. Oh, who is worthy to open the Book of this so high and so heavenly a mystery, not the worldly wise, nor the great learned, not the most glorious in the world; onely the poore in spirit, the humble and meeke, such as truly hunger and thirst for their Salvation, in and by Christ; They onely aske, seeke and knock; they receive knowledge and finde mercie: and they are accepted into this heavenly society, seeing yet but in

part, knowing yet but in part, feeling yet but in part, receiving but in part, glorying but in part, & where they yet praise thee, they praise thee but in part. But thou hast promised that we partaking of thee in this life, after this life we shall fully enjoy thee, in, & by Christ in the heavens. to our everlasting comfort, to our inestimable glory, and endlesse praising thee in him, whom here we see by the eyes of our soules in faith, on whom we depend in faith, and of whom we here partake in faith, which faith (O Lord) increase more and more for ever in us all. Amen.

A Thanksgiving after the receiving of the holy Communion.

IEsus Christ our true Soveraigne and eternall Sacrifice, thou art seated at the right hand of God, upon the Throne of Majesty in Heaven, having the administration of all goodnesse to come, and of the true Tabernacle which is not made by hands.

Thou entredst once (by thy precious Blood) into the holy places, & hast obtained for us eternall Redemption, by sacrificing thy selfe unto thy Father, to cleanse

cleanſe our conſciences from all dead workes, to the end we might ſerve the living God.

We give thee thanks with all our hearts, becauſe by willing obedience to thy Father, thou didſt ſuffer a moſt ignominious death on the Croſſe, for us poore, miſerable, & wretched ſinners: and haſt inſtituted this bleſſed Sacrament for an eternall memory of thy faithfulneſſe, & favour in our behalfe leaving it likewiſe as an earneſt penny, ſeale, or teſtimony, for the remiſſion of our ſins.

Thou haſt called & brought us to the Communion of this wonderfull feeling to the end that we might refreſh our hungry ſoules, languiſhing & thirſting after life everlaſting.

O Lord my God, great is thy love, thy mercy unexpreſſible, & thy grace incomprehenſible. Thou deſpiſeſt no perſon, comming to this Banquet, except they exclude themſelves, or intrude thither unworthily.

If any one doe hunger or thirſt, here he is fully ſatisfied: ſuch as are in neceſſitie, may here finde the riches & treaſures of life: the deſolate here meet with comfort, the ſick here finde Phyſick, and health for their ſoules: ſuch

as are ouer-laden with their ſinnes, are here disburdened in their conſciences, and others which are aſſailed by death, doe here meet with life that cannot bee moleſted. Help us then, O good God, that this bleſſed Sacrament, which we have receiued, may availe us to our ſalvation: and that hereafter we may attaine the fulneſſe of our hope, without any wavering, becauſe thou art faithfull in all thy promiſes, and let us care one for another: giue us grace to loue all, but couet only the ſociety of ſuch as either may ſtirre us up more and more to godlineſſe, or that we may win them to more knowledge of, and obedience to thee, and that we may in holy and heauenly union often aſſemble our ſelues at this holy and ſacred Banquet, comforting one another in thee, hopefully looking for thy bleſſed appearance in the clouds for our full and finall redemption. Amen.

Lord, increaſe our Faith, and renew a right ſpirit within me.

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A Motive to the Prayer following, against Temptation.

FOrasmuch as no man is free from temptation, it is a necessary exercise for the children of God to pray daily to be strengthened against the same; for if the Devill spared not to tempt Christ: *Matth.* 4. 1,3. *Mark.* 1.12,13. hee cannot but tempt us. And as hee began with Christ, knowing him to have long fasted, and deemed him so desirous to eat, as hee would have done any thing to have had bread, as *Esau* longed for his brothers pottage. And as hee himselfe in the beginning fell by ambition and vaine glory, hee thought it had beene the humour of Christ likewise, to desire terrene glory: according therefore to these two occasions hee tempted Christ, to accept of both, or either of them. But hee had no advantage against Christ: but sifteth and findeth man of another inclination, wholly and altogether corrupt, and so prone naturally to sinne, as there resteth in all men some peculiar humour, and a kinde of private and commanding sinne, which so farre commonly overruleth the affections, as whensoever it offereth

offereth itſelfe, it eaſily draweth conſent even of the whole man: as *Nabals* covetouſneſſe whom the rich doe imitate, who although they might be free from all other ſins (as they cannot be) it were ſufficient to condemne them: ſome are wholly overcome, and make drunkenneſſe their whole delight, ſome briberie and extortion, ſome whoredome, ſome wantonneſſe. And theſe and ſuch like ſins, are as it were the Bailiffs and Stewards of the houſes of mens hearts, which who ſo embraceth, and holdeth them ſo deare, as he will not endevour to be freed of them, is not the childe of God. And therefore this prayer following may be uſed of all men to that end, although hee would be aſhamed to confeſſe it before men. God already knowing it, his confeſſion to him ſhall more & more make a way for repentance, and obtaine ſtrength to reſiſt the Devill in his temptation, who obſerving our inclination, bending his temptations accordingly, and having won but the outward of our hearts at the firſt, a bare conſent, he then will viſit oftner, untill hee have made cuſtome ſo ſtrong, as it becommeth an habit, or as it were another nature: So that a man may as well endure the plucking out of his eyes, as the ſhaking

off of that accuſtomed ſin. And therefore it behoveth all men to be watchfull againſt Satan, and to reſiſt him by Prayer.

A Prayer againſt temptations, eſpecially fit for a man that findeth in himſelfe a continuall ſtrong inclination to any particular ſin.

O Gracious God, and moſt loving Father, who in the beginning didſt create man to thine owne image and likeneſſe, in all ſincerity, and didſt place him in the holy eſtate at his innocencie) in the ſweet Garden of all heavenly & earthly delights, and in thy ſuperabundant mercies didſt ordaine al thy creatures in heaven and earth to do him ſervice: O what was man, that thou hadſt ſuch reſpect unto him? And yet how ſuddenly (Lord God) did hee fall from that eſtate of originall grace? how groſſely did he diſobey, & rebell againſt thy will revealed unto him? By whoſe fall all corruption entred, where before was nothing but ſanctity: by whoſe corruption the earth became corrupt, and all things in the earth began to diſobey him for whom they were created,

created, as he disobeyed thee by whom he was created. And by his transgression, al that have proceeded of him by a lineall originall pollution, have al defiled their wayes, and all men by nature are likewise so farre tainted with that first offence, as infinite offences are bred in every man by that offence: as I for my part (good Father, against whom that first sin was done) do acknowledge that I feele the force of that originall corruption, working so strongly in me, that I cannot but accuse my selfe to be the most vile & unworthiest of all Adams issue: for I cannot otherwise judge of my selfe, when I look into and see, and consider what I am, and how I am inclined to sin, I cannot but confesse, what I cannot hide from thee, who seest the most secret and most covered thought of the heart, much more then the deeds of darknesse which I commit, to whose all-seeing eyes the darknesse and light are all one, and therefore findest out all my sinnes, whether they be in thought, intent or action. And although every sinne bringeth death, yet is there a promise upon repentance, that they shall be forgiven. But (Lord) among many sinnes remaining in me, thou seest one

one principal, and as it were a raigning and commanding ſin in me, whereunto I am drawne by the continuall violence of that never-ceaſing adverſary Satan, who worketh my more corruption, and by my corruption, polluteth mine affections, and mine affections breed ſo ſtrong an inclination to that odious ſin, that I am weake to performe what thou commandeſt, and ſtrong to effect what thou forbiddeſt. Therefore (good Father) kill all, and eſpecially this ſin, that hangeth ſo faſt on me, that it raigne no longer in me: for I feele it a heavy and loathſome burden unto my ſoule, which I cannot ſhake off, as of mine owne power, but by the eſpeciall working and ſtrength of thy holy Spirit, who worketh true repentance. O worke true repentance in me, & make ſin more and more loathſome unto me: for thou ſeeſt (Lord) that I commit all ſin, as it were againſt my will. Give me therefore power to bridle all my corrupt affections, the conſideration whereof grieveth me, & a heap of feare poſſeſſeth my Soule; diſpaire preſenteth it ſelfe before me, which would utterly devoure all hope of reconciliation with thee, did not thy Word & promiſe finally aſſure

me,

me, not only of free pardon for all that is paſt, but of power alſo to withſtand Satans future aſſaults, in the blood & merits of Chriſt Jeſus thy Son my Saviour: yet not without my true and ſerious repentance, which alſo is thy gift. O worke in me true repentance, give me grace to withſtand all temptations. And although I ſhall never ſo mortifie my corruptions, but ſome dregs will remaine, and breake forth, yet kill the ſtrength of this and all other ſins in me, that I may be able truly to aſſure my conſcience, that what I would doe, that I doe not; and what I would not, that I doe: that thy free favour and love in Jeſus Chriſt, working in me, for me, and by my faith, obedience and a renued heart, may worke & prevaile in me, to the withſtanding of the tempter & his temptations; ſuppreſſe my corruptions, and their fruits, & make me to become more and more holy by the imputed holineſſe which to thy Son by promiſe, is mine: to whom with thee and the holy Ghoſt be aſcribed all honour and praiſe for ever. Amen.

Lord, increaſe my faith, and give me true repentance for my ſinnes, and power evermore to reſiſt them.

A Prayer for a prosperous Iourney.

O Lord, in whose hands all things & all men are, the Guide and Protection of al that beleeve & come unto thee, I come (Lord) unto thy divine Majestie, begging at thy hands pardon for my sins, which I do confesse to be very great, & worthily may pul down a great and weighty burden of thy judgements upon me, and nothing can truly prosper with me untill I be reconciled unto thee in Christ, in whom thou art so well pleased, as whoso in him commeth unto thee, never departeth empty of some blessing or other: and therefore I now good Father, under thy favour by thy permission and fatherly furtherance, intending to take my journey, do beseech thee to pardon my sins: and grant that before I betake me to my travel, I may feele in my conscience lively assurance that thou hast forgiven me, & that I am reconciled unto thee, and at peace with thee, that so I may bee assured, that as thine holy Angel went with the servant of Abraham, & prospered his journey; as an Host of Angels were present

with

with Elisha, to defend him from the King of Aram, and as thine Angels comforted and conducted Iacob in his journey: so thou wilt send thine Angels with me, that they may take charge of me, conduct me, guide me, and prosperously speed my journey, and give good successe unto the occasion of my travels: for I do confesse and acknowledge, that it is not in the wisdome, the art, power, or providence of man, either to prevent the dangers, which in diuers manners doe lye hid and concealed from the wisest, till they fall; neither to performe his journey, or to accomplish the occasion of the same prosperously: and therefore unlesse thou mayest be pleased to assist me with thy grace, to support me with thy hand, to defend me in thy mercy, to blesse me in thy love, and in thy providence to comfort me: I cannot but confesse, that my journey cannot be prosperous, my selfe in body or soule safe, nor the businesse whereabout I goe, come to good effect. With therefore, good Father, thou hast made unto all men that come unto thee, an assured promise, that thou wilt never faile, nor forsake them, but wilt command thine Angels to take charge of them, that nothing

thing shall hurt them; and that thou wilt be with them in the way they ride or go, in the house wherein they rest, or refresh them: and wilt enable them to performe that which they intend, better than they have either skill or ableness: blesse me, I beseech thee, with such wisdome, will, power and discretion, as I may so performe my journey, and the occasion thereof, as may be to the discharge of my duty to thee in true obedience, to man in a good conscience, and to my selfe in a due regard of the reliefe of me, and such as thou hast given me: and withall, most gracious Father, 'tis that thou hast ordained thy creatures to serve to my use in this my journey, blesse them (I beseech thee) with strength and power to performe the service for me, which the necessity of my journey requireth, that my journey being ended, and my business duly effected, I may returne the praise and glory to thy most holy name in Christ: to whom with thee and the Holy Ghost be ascribed all honour, power, glory, and dominion for evermore. Amen.

Lord, increase my Faith, and prosper my journey.

A Motive to the Prayer following againſt Enimies.

IT is the nature of carnall men to hate their enimies, and ſeeke all meanes poſſible to be revenged of them: wherein they offend the Majeſty of God, and make him their enimy: and he hath ſaid, *Vengeance is mine*, Rom. 12. 19. And therfore we muſt take heed, wee take not the office of God upon us, in taking revenge of our enimies, either by our owne ſword, or by any miniſter meanes, but to appeale unto the Chriſtian Magſtrate, who beareth the ſword to right the wrongs done unto his Children. Wee muſt leave the revenge to whom it belongeth, and ſeek to be, and to continue at peace with God, without which no creature can be at true peace with us. And being reconciled to him in Chriſt, we ſhall not need to feare our enimies; for he will make our enimies to feare us, as he made *Eſau* to feare *Iacob*, *Geneſ.* 35. 5, 6. If we walk in his Commandements, and obſerve his Lawes: among many other bleſſings, *wee ſhall chaſe our enimies, and they ſhall fall before us*, Levit. 26. 7, 8. Deut. 11. 23, 25. and 28. 1, 7. And he will deliver our enimies into our hands

hands if it be expedient: or our cauſe being heard before the Magiſtrate, hee will give cenſure with us, and make us to rejoyce over them that would triumph over us. And therefore in theſe croſſes of enemies, we muſt flie unto God by prayer, as *David* in many of his Pſalmes ſheweth himſelfe to have done, and eſpecially in the 35. Pſalme. If therefore thy cauſe be juſt, and thou be unjuſtly purſued, feare not; for God will not faile thee, nor forſake thee.

A Prayer againſt the power and practiſe of Enimies, who ſlander and purſue a man, either without a cauſe, or in a matter which he cannot reconcile.

INcline thine eare, Lord, unto my prayer & hearken mercifully unto my complaints, for thou ſeeſt how man intendeth miſchiefe againſt me; many lay ſnares for me to catch me, that they may take me, and ſo devoure me; but thou art my truſt. I will not feare what man can do unto me: yet, good Father, judge & revenge my cauſe, let them not triumph over me that hate me without a cauſe: ſay

say I, without a cause? yea, Lord, without cause committed against them, unlesse thou calling to minde my sinnes committed against thee, dost stir them up to be instruments of thy wrath against me: so am I indeed inexcusable; for I do confesse that I have transgressed thy Lawes, I have done evill in thy sight: but to these men (Lord) what have I done? my conscience is cleare of all desire to offend them; and therefore, Lord, let their malice come to an end; if not, Lord, give me faith in thee, & patience to endure them for thee, whom indeed I have offended. They travell in mischiefe, thou art mercifull; they conceive wickednes, & bring forth lies, but thou art righteous, the God of truth; my defence is in thee; and therefore, though they dig pits for me, they shall fall in themselves, and be taken in the snare that they themselves have laid. Their mischiefe shall return upon their owne head, and their cruelties upon their owne pates although in their pride and malice they boast themselves, as if they had already destroyed me. Up Lord, therefore, and defend me, let them not prevaile against me, rather let them relent, or perish. They think

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in their hearts, as it seemeth by their insolence, they shall never bee removed, & thou seest it, thou beholdest the wrong done unto me: take my cause therefore into thine owne hand, for thou judgest right, & helpest such as suffer violence. Oh, break the arme of the wicked and malicious who bend their bow, & make ready their arrowes upon the string, that they may secretly shoot at them which are upright in heart: they shoot out their sharp and malicious accusations, bitter words and slanders against me: yet, Lord, of thy mercy it is, that though they hit me, yet they wound me not deadly, their hatred and malice tendeth but to the hurt of my body not being able to touch my soule: and therefore, if they should prevaile, their conquest were small, but my ransome is their owne ruine: curb them, good Father, & bridle their wicked devices: set me at liberty, whom these wicked men would hold for ever snared. I rest upon thy providence to be defended: I seek not revenge against them: vengeance is thine, thou wilt reward: but were I inclinable to revenge, they are more mighty than I, more carnally politick than I, more befriended of the world

than

than I: and yet as Elisha said unto his Servant, there are more with me than with them: for thou pitchest an Host of Angels about such as are thine. Therefore, I will never feare what these men can do unto me, either by fraud or force, openly or secretly: for thou who judgest rightly, wilt turne all their malicious devices to worke for my good, and their owne confusion, as thou didst end the malice of hatefull Haman, against harmelesse Mordecai: wherein thy providence brought it to passe, that he was snared that laid the gin, and fell into the pit hee made for another. Therefore, good Father, I will rest me upon thy providence, and rely upon thy mercies in Christ, in whom all things shall worke together for my good, as did the selling of Ioseph by his brethren, his Mistresses false accusation & his wrongful imprisonment, all which together wrought to his high advancement. Even so, Lord, let all things worke to my conformation, and consolation in Christ. Heare me, oh heare me, lest they rejoyce over me, and when my feet slip, they rejoyce and extoll themselves against me.

O Lord, increase my faith, and weaken mine enimies.

A

A Prayer of the Flock, for their diligent, painefull, and faithfull Pastor.

O Most bountifull and great God, how gracious hast thou been unto us, in lending us a good and godly Pastor according to thine owne heart, who is able and willing to instruct us with knowledge & understanding, and to deliver unto us faithfully thy holy Word: one, who is sufficient to resolve us in our doubts, and to comfort us in our calamities, to recall our wanderings, to instruct our ignorances, and to goe before us as a guide in the way that leadeth to salvation: O Lord, thou hast not so dealt with all people, neither is there any desert at all in us, for which thou shouldest bestow on us such a favour. If thou hadst still left us in our naturall darknesse, and hadst suffered us to be perpetually plunged into that region of the shadow of death, in which wee sate of our selves, it had been but justice in thee, even utterly to have forsaken us. O Lord make us thankfull, & quicken us up, that we may even fill our mouthes with the praise of thy name,

who haſt cauſed the light of thy Goſpel thus to ſhine amongſt us, to our exceeding great comfort. O make us carefull and diligent to walk while we have light, that wee may bee the children of light: and to beware how we receive thy Word in vaine, or neglect ſo great ſalvation: let us ever remember, that to whom much is given, of them there will be much required: & that our ſins will be the greater, & our judgement the more heavy, if we make not right uſe of this thy mercy. And concerning the Watchman, whom thou haſt appointed over our ſoules, we beſeech thee to inlarge his heart, to increaſe his gifts, and to repleniſh him yet with a fuller meaſure of thy Grace. Give him (O Lord) the true zeale and ſpirit of Paul, that he may with all boldneſſe of ſpeech give unto us thy Goſpel, and publiſh even the ſecrets thereof, for the edifying and comfort of our ſoules. Make him powerfull in the holy Scriptures, like Apollos, that by ye power thereof he may both convict our conſciences & ſtop the mouthes of all gaine-ſayers. Poure into him thy holy Spirit, the Word of wiſdome & knowledge, that he may rightly judge of our eſtates, & underſtand what

things are most expedient and necessarie for us: & so may speake to our consciences, finding us out in our speciall sins, and directing us in those holy courses, from which we have chiefly strayed. Let his words prick our hearts forward, that wee may not be hardened through the deceitfulnes of sin. Make him firme and constant in the best courses, that hee may not be as a Reed shaken with the wind, but as a sure foundation, that by his perseverance in good works, our hearts may bee the better established. And wee beseech thee (O Christ) who commandest the stars, & holdest them in thy right hand, to defend him from unreasonable and evill men, and from the wrongs and injuries of the wicked enemies of thy truth: for doubtlesse, men of corrupt minds will resist the Truth with all their power. Therefore (good Lord) blesse his labour, to the calling & converting of those which are elected unto salvation.

Make our hearts flexible to yeeld true obedience to thy Word delivered from his mouth, that we may receive it, not as the word of a man, but (as it is indeed) thy Word, and make it also effectuall in us, that we may not onely

be professors and hearers of thy holy will, but also practisers and continuall performers of the same. And teach us to reverence him, we beseech thee, & to love him for his profession and workes sake, not sparing our goods to relieve him, knowing it is a small thing for him to reap our earthly things, who soweth amongst us spiritual food for our soules. In all our supplications make us mindful of him without ceasing, that his studies may be directed, his endevors guided, & his labors in thy work blessed, to the glory of thy holy Name, & the salvation both of him, and us which heare him: All which we humbly & earnestly beg at thy fatherly hands, for thy deare Sons sake, who hath ordained Pastors and Teachers for the gathering together of his Saints, & who is the supreme and Soveraigne Bishop of all our soules: to whom be all praise, honor and glory, now and for evermore. Amen.

O Lord, increase my Faith.

A Prayer for the true observation of the Commandements of the Lord.

OMnipotent, and everlasting God, Maker of heaven & earth who hast from

from the very beginning promiſed to be our Lord & our God, our Fortreſſe, our Buckler, & Defence, our Caſtle & Refuge, who haſt brought us with a mightie & ſtrong hand, with an out-ſtretched arme, out of the land wherein we were ſtrangers, and lived in bondage (under the yoake & tyrannie of Antichriſt and Satan) into the land that floweth with milke and honey, and of true Religion, wherewith thou feedeſt the ſoules of thy faithful ones, to their unſpeakable comfort: grant that as through thy mercie & love, thou vouchſafeſt to bring us into this world, & to frame us to thine owne image & likenes, ſo we may account thee as our only God, worſhipping none other beſides thee; making our ſelves no image of any likeneſſe, either of things above, or things beneath, nor to ſeeke help at the hands of any as a God, beſide thee, who as by thy mightie power thou broughteſt thy children Iſrael out of Ægypt, by the hands of Moſes and Aaron, where they were in bondage, and were continually oppreſſed with ſundrie kinds of vexations, both of body & mind: ſo thou haſt vouchſafed to bring us and deliver us from a greater bondage & ſlaverie, even from the power of

Satan under whose tyranny we rested: and now escaped not by any other policie, strength, or power, but by the bloodshedding of thine onely Sonne Jesus Christ, who took upon him the death of the Crosse for our sakes, to bring us from darknes (wherein we walk according to the will of the flesh) unto the true knowledge of thee againe, & to redeeme us out of the bondage of sinne, into the land of righteousnes, from blind ignorance, to the bright shining Day-starre of thy heavenly will, who art not onely a most loving & a most gentle Father, but also a most sharp punisher & revenger: who art not only desirous that we should come unto thee, but art also most jealous over us, lest wee should seeke or follow any other gods besides thee: yea, in all our afflictions and troubles thou wilt that we seek onely thee: & being relieved, to attribute the only meanes thereof unto thy selfe, whereby thou hast promised to be mercifull unto thousands, that love thee, feare thee, seeke thee, and truly take hold of thee as their onely God: & againe, threatenest vengeance on the third & fourth generation of them that hate thee, and follow strange gods, neglecting thy Commandements: O

God,

God, vouchsafe that we never put our feet toward any strange gods, appeare their help never so likely & plentifully, but that it may both now and ever continue in our hearts to confesse both in word & conversation, that there is none other god besides thee, who art a most gracious & loving Father. Have mercy upon us, O Lord, have mercy upon us, and so vouchsafe to direct us in all our doings, cogitations, and words, as we may alwayes, & in all things, fulfill thy will, without taking thy most holy and most glorious Name in vaine, by blasphemous speeches, dishonouring ỹ same: keep us, most loving Father, not only from the most detestable sin of perjury, whereby thy holy Name is often defaced, and as it were trodden under foot, as in making it the author of abominable falshoods & lyes; but from all fribolous & vaine oathes, which to the great griefe of thy Children, and dishonour of thy Name, are most uncomely in the mouthes of such as unreverently and rashly use it even in common speeches, without any urgent cause, whereby they fall into the most haineus sinne of taking thy most glorious Name in vaine: O Lord, forgive us, and grant

that we may uſe ſuch a reverent manner, & godly order in triall of matters in controverſie, as we may be alwaies true hallowers, & not abuſers of thy Name therein. And for as much as thou within ſix dayes didſt finiſh all things in the beginning, and in the ſeventh day didſt reſt from the ſame labour, commanding us to obſerve the ſanctification of the ſame for ever, & to reſt from all labours, travels & worldly buſineſſes: & not only our ſelves, but our Servants, Oxen, Aſſes, & ſuch like: Grant that we may not only lay aſide all worldly cares and buſineſſes on the Sabbath day, but may in all things ſanctifie & keep it holy with godly exerciſes, divine prayers, & heavenly meditations, with diligent regard to the avoyding of all paſtimes, fooliſh and uncomely exerciſes, and unlawfull practiſes, whereby oftentimes, the affection being moved to impatience powreth forth choler, to the diſhonouring of thee. Let our converſation be altogether modeſt, mortifying our owne deſires, wholly applying our ſelves not only on the Sabbath day, but all the weeke, yea all our whole life to the ſervice of thee, to the honouring and glorifying of thy Name, to the benefit of our

ſoules,

soules, profit of our Neighbours, and due reverence to our Parents, whom thou hast commanded us to honor, love and obey, as the instruments of our beginning, thou being the workman. Grant, Lord, that we truely and unfainedly reverence them, as thou willest wee should, that we may long continue upon the earth, not in the number of carelesse & disobedient children, in whom resteth no thankfulnesse for so great benefits had & received at the hands of their Parents, from whom thou hast said thou wilt with-hold thy blessings, & altogether deprive them of their libertie of living But grant that we may so order our selves by thy grace, both to them & other our Superiours, that we may receive at thy hands many good gifts and length of dayes here, according to thy promise in Christ.

Let it likewise please thee (O Lord) to continue thy blessings in & upon us, that it may go wel with us all the daies of our lives: take from us (Lord) all desire of revenge, all rancor, hatred, & malice, lest the Devill (who readily stands to prick us forward to a desperate minde) procure us to slay the innocent. We beseech thee (good Lord) let

not at any time such evill imaginations enter into our hearts, lest we (giving our selves thereunto) loose the reines of our naturall disposition, which is so inclined to wrath, that unlesse the strength thereof be subdued, or the venomous sting thereof pluckt out by vertue of thy holy Spirit, it provokes us to wait opportunitie to wreake our malice with violence upon such as by small occasions have offended us; yea, and by little & little break out into that height of hatred, as to provoke us to seeke the meanes to destroy the innocent.

O Lord, forbid it, and keep us from the most pernicious sinne of adulterie, which being so odious in thy sight, as thou causedst in one day to fall for the same, twentie & three thousand: but indue us with thine holy Spirit that we may keep our bodies cleane & undefiled members of thee: endued with perfect sanctitie, may abandon all occasions that may procure us to offend thee, retaining a godly behaviour: which thou dearely lovest, and expelling evil concupiscence which thou deadly hatest.

O mercifull God, vouchsafe to keepe us from taking any thing by indirect meanes from any man, whom

we ought to loue as our ſelues; the deſire whereof (good Lord) proceedeth often by ſcarcitie and want, by poverty and need, which indeed thou art able and willing to relieue without any ſuch unlawfull meanes. And therefore I beſeech thee to grant us a ſufficient and neceſſary portion, or elſe conſtancy, and unfained hope in thee, to be relieued in thy good time, and utterly to deteſt the horrible ſinne of ſtealing; for thou haſt promiſed neither to faile us, nor forſake us calling faithfully upon thee in time of our neceſſity. And as wee ought to beware of taking any thing of other by ſtealth: ſo likewiſe vouchſafe when any occaſion ſerueth, to grant us heedful minds to depoſe and teſtifie that which is truth, according to our knowledge, without any reſpect either of greatnes, friendſhip, or favour of the one, or the enuy, malice, or poverty of the other. And grant that we raiſe no falſe accuſation or ſlander upon any man, but that wee may keep our mouthes from ſpeaking any thing hurtful unto others, but to ſhew our ſelues helpfull both in word and deed to all: and like good men, muſe and meditate before hand what wee ought to ſpeake, not letting

the bridle of our lips loose to babble out that which first commeth into our mindes, and that we may content our selves with our estates, whatsoever thou sendest, without an ungodly desire of any thing ỿ belongeth to our neighbours. And grant us by thine especiall grace, evermore to observe, & faithfully to fulfill all thy most godly Commandements, in the name, and for the sake of Jesus Christ: in whose name, as well for grace to keep thy Lawes, as also for all necessaries for body and soule, I heartily beseech thee, in that forme of prayer which he hath set downe unto us in these words:

Our Father which art in heaven, &c.

A Prayer and Meditation concerning the continuance of Gods corrections, notwithstanding our continuall humiliation, and daily prayers unto him, for comfort and reliefe.

O Father, most mercifull and loving in Jesus Christ, what shall I bring unto thee, whereby to appease thy wrath, conceived against my

my sinne? If I should bring the sacrifice of Buls and Goats, thou art not delighted with them.

Teach me therefore, O Lord, teach mee what to doe, to be reconciled unto thee againe.

I have long called upon thee, & that in the name of thy most beloved Son, and finde not that I have long sought: I receive not that I have many dayes desired of thee: I have long and earnestly knocked at the doore of mercie, and finde no entrance for my soule.

I see I am shut out of thy presence, I wait, and am wearie, I sigh, and see no remorse; and lingring thus in distresse, I languish under the burthen of thy displeasure, which seemeth to bee so hotly kindled against me, as I am ready to give over my suit.

For behold, Lord, my miseries are beyond measure, and my griefe groweth daily more and more, being of my selfe ignorant what to say more unto thee, then I have said: I know not what course to take, nor to whom to make my moane; direct me, & heare my prayers.

Thou being angrie with me, all thy creatures seem to be also offended at me, & nothing seemeth to yeeld me comfort.

Deare

Deare Father, what shall I do? whither shall I fly to find rest? there is no rest for me, but in thee: & therefore unlesse thou maist be pacified with me, I cry in vaine, I seeke and finde nothing, and knock and feele no comfort.

I have nothing to give thee to redeeme thy favour towards me; for if I had mountaines of gold, if I had riuers of oyle, or ten thousand Sacrifices to bestow upon thee, it booted me nothing, they are all thine owne.

Accept therefore the calves of mine unfained lips, and the simple zeale of my sorrowfull soule, and be at peace with me in the mediation of thy all-sufficient Peace-maker, thy beloved Sonne, in whom thou delightest: O heare me for him, and relieve me in him, without whom there can be no help for my soule, no ease for my heart, nor relefe of mine estate; neither can inward comfort nor outward aid appeare, untill thou be appeased with me in him.

O unhappy wretch that I am, that ever offended so loving a God, that worketh all good for them that feare him: so wise a God, that can finde man out in his most secret wayes, so watchfull a God, that considereth whatsoe-

ver man thinketh, heareth whatſoever man ſpeaketh, and ſeeth whatſoever he doth: O God moſt powerfull, that for ſin can hurle downe the loftieſt, and in love can exalt the lowlieſt.

O Lord, increaſe our Faith.

A fit and comfortable Meditation, when God ſeemeth moſt angrie with us.

ALas that ever I offended this great God, this God of al gods, this high King of all kings: that God that prevaileth againſt mightieſt mortall men.

This God (alas) have I offended, this God have I ſtirred up againſt me, and hee in recompence of my ſins, maketh all his creatures as it were diſpleaſed with mee alſo, & hardeneth the hearts of men againſt me. The bleſſings and good things of the earth he withholdeth from me, and inſtead thereof he ſendeth me a troop of evils to afflict me.

Alas, what ſhall I ſay unto thee, deare Father? what courſe can I take to help this? by this are my ſorrowes encreaſed, and one evill followeth another, as waves to the ſea; I am weary to beare the burden of ſo many calamities,

and

and still I crie to mine offended God, in hope of help: but my hope quaileth, and I despaire: all my comforts are crossed with continuall troubles, as if I were only the man that had deserved to be punished above all other men.

I would yet gladly appeale unto my God, but I feare to be rejected againe. But shall I think it a fruitlesse worke to repaire unto my God, that of his owne accord calleth sinners to come unto him? Is it bootlesse to fall down before his Throne of mercie in prayer? may not mine unfained cries at last prevaile with him that is full of pitie?

I will frame my heare to meditate, & my tongue to utter what may please him: though I be a sinner, I will goe unto him, in the Name of him that hee dearly loveth, that he may be appeased, and looke upon me againe in love.

He is a God all-sufficient, and can as well behold and consider my inward faithfull desires, as he seeth and observeth what I have done by ignorance or negligence, what I have done contrary to his will.

All that I think, speak, or do amisse, he noteth & writeth it up in his remembrance, as with a Pen of Iron: oh, why

why ſhould he not alſo mercifully conſider, what I intend juſtly to doe, though I cannot doe it, who hath promiſed to accept the will for the deed?

He knoweth that I am but fleſh: and what is fleſh but frailty it ſelfe? and what is man, but a lump of naturall corruption and frailty?

And will this high Iehovah, this God ſo ſtrong and powerfull, ſet his force ſo fiercely againſt a weak worke? What conqueſt can there be in God againſt a ſilly man?

But why reaſon I thus with my Maker? why rather doe I not lay my ſelfe downe unto his will? if he will afflict me more, let it be ſo: if he will punish me further, let it be ſo: if he will kill me, let it be ſo: for I am his, and he will doe with me what he liſteth: there is no reaſoning againſt him, there is no pacification of his diſpleaſure by Art or Flattery. It is not words that will worke my welfare with him: friends cannot defend mee from his fury, nor take mee out of the hands of ſo powerfull a God: no ſhield nor buckler can prevent the ſtroke of his rod.

I will yeeld me therefore to his will I will ſay unto him, Lord, doe with

me

me what thou wilt, turne me whither thou wilt, I will wait thy leiſure til the time ſhall come, wherin I may ſee the iſſue of thy determinate purpoſe with me.

And in the meane time I will conſult with thy Word, I will therein exerciſe my ſelf and take comfort through hope; I will refreſh my dulled ſpirits, with the dew of thy ſweet promiſes: and laying aſide all vaine expectation of fleſhly ayde, I will only reſt my ſelfe upon thy protection, and in an aſſured reſolution, I will ſeek thee, being the way, wherein who ſo walketh, ſhal at length attain unto perfect happineſſe: the Truth, which whoſo embraceth, ſhall never erre: & the Life, wherin whoſo liveth, ſhall never dye eternally. O Lord, increaſe our Faith.

A Prayer againſt Deſpaire.

O God of mercy, foraſmuch as many wayes I have tranſgreſſed thy holy Precepts, contemned thee our Lord & Maker, & offended thy divine Majeſty, greatly am I grieved in mind, and ſtand wonderfully in fear of thine everlaſting diſpleaſure. And although thine holy Word tender unto

mee pardon and remission of my sinnes freely, through thy meere grace & mercie, yet I have not grace as yet to apprehend the same: for Satan is our most cruell and craftie adversary, and doth labour to bring us from all hope and comfort of salvation. The onely remedy which we have against this our deadly adversarie, is, that wee never doubt of thy grace and readinesse to forgive our sins. Comfort us at all times, especially at the houre of death, & give us grace to fasten all our confidence and trust on thee, & never to think any offence greater than thou canst and wilt pardon.

O loving and ever-living God, the lively Fountaine of all Grace, overflowing the whole world with the river of thy Mercie: enlighten mine understanding, increase my Faith, that I may truly know, and assuredly beleeve the Death and Merits of Christ thy Son, the least drop of whose most precious blood, shed for me, is of more efficiencie & power to save me, than all my enormities and hainous sinnes to condemne me. Look upon me (O my Saviour) with those eyes of pitie and fatherly compassion, wherewith thou diddest behold Peter, after he denyed

thee,

thee, lest otherwise I despaire, and so commit the sin against the holy Ghost.

Give me (Lord) the holy helpe of thy sacred Spirit, that when Satan doth accuse me, and my conscience bear witnes against me, when the cogitations of Hell & Death doe dismay me, when the snares of death and horrible tentations would intrap mee, when the whole World forsakes me, and all things set themselves against me, then strengthen me, I beseech thee, that I forsake not thee my Saviour, and fall from hope of thy free mercy.

O comfort my heart with an inward assurance and Seale of my Adoption in thy Sonne, in whom the forgivenesse of sinnes is promised unto all Beleevers. Call to memory thy holy Covenant entred into with us, at our Baptisme, and the promise thereunto annexed (He which beleeveth, and is Baptized, shall be saved,) and grant that we may evermore consider the same, to our perpetuall comfort. Amen.

A comfortable Prayer against back-sliding in Religion, and for increase of faith: most worthy often to be said of every Christian.

O Almighty and Eternall God, which hast in thy Word commanded that we should be very wary of falling from thy grace, and hast also witnessed that the end of those which goe back from thy Word, after they have once known the way of righteousnesse, will be exceeding fearefull: Have mercy therefore on mee (O Lord) I most humbly pray thee, for I find in my selfe great weaknesse; no power have I of my selfe to persevere in goodnesse: I begin to waver in my judgement, and to grow doubtfull, even of those things which I heretofore have embraced with fulnesse of perswasion: Thy exercises of godlinesse are not so pleasant unto me as they have been, a strange kinde of dulnesse stealeth upon me, and I have no such life and spirit in matters of religion, as in times past I have had: and to what a wofull passe these things may come, though I have

much

much hope when I thinke upon thy mercy, yet well may I feare, when I looke into my ſelfe. I confeſſe that thy goodneſſe is great, in that thou makeſt my heart within me to ſmart for thy things, and doſt not ſuffer me to runne without ſtay, into that helliſh and infernal Pit, in which I ſhould be ſoon plunged, if thou ſhouldeſt once leave me to my owne weakneſſe. Therefore (O Lord) I beſeech thee to quicken my dull heart, kindle thoſe ſparkles which are even upon quenching, and like utterly to goe out, unleſſe it ſhall pleaſe thee to revive them: make ſtrong my thoughts and conſcience: make me able more and more to ſee the truth in caſes of Religion, and to diſcerne things that differ from the ſame. Give me underſtanding to know both good and evill; give mee alſo increaſe of zeale, that I may ſpring up in grace and thrive in godlineſſe, untill I come to that meaſure to which thou haſt appointed me to come in Chriſt Jeſus: let me not in theſe key-cold and deceiving times, be carried away with every blaſt of Doctrine, through the ſubtilty and wilineſſe of thoſe that lie in wait to beguile mee: ſuffer neither the cares

this vaine world to wither and dry up thy graces in me, nor transitory pleasures to intrap me, nor evill examples to misguide me, nor mine owne slothfull and heavy nature to make mee grow weary of well-doing: but make me so to burne in love with heavenly things, that I may not satisfie my selfe with any measure, either of knowledge or practise, but may rather still be ashamed of my selfe that I make no better proceedings, and so may ever desire and strive to more perfection.

To this end, kindle in me affection more and more, by the hearing and reading of thy heavenly and holy word, earnest praying, attentive and fervent meditation, carefull watching over mine owne soule, following the example of godly men, and imitating their gracious and holy conversation.

As thy promises (O Lord, and most mercifull Father) have encouraged me thus to pray, so (I beseech thee) let it be thy gracious will to accept of these my humble petitions, which proceed from a contrite and a sorrowfull heart: so shall my soule magnifie thee, and my tongue set forth thy praises with joyfull

full lips, and that in Jesus Christ thy Sonne and my Saviour. Amen.

A most Christian and comfortable Consolation, and sweet Resolution, what course in time of deepest distresse men ought to take: Worthy of all men to be considered, to their unspeakeable comfort.

Read and Regard.

IT is a generall complaint among the distressed children of men, that great and dangerous is the tryall, to be long visited with the punishing hand of our high and powerfull God, especially notwithstanding the many instant cryes, and humble petitions of the afflicted soule, who finding no ease, nor feeling any comfort, but contrariwise troubles and miseries, crosses & griefes to increase daily, thinking himselfe utterly forgotten of God, or meerely hated of him: the silly afflicted soule thus bewrapped with feare, and feeling of his miseries, many times fainteth, and so falleth from faith in God, to seeke succour at the hands of mortall men, and finding that to be a cup of cold comfort

with

with whom neither prayers take place, nor indevours prevaile, he then (prest downe as under the burthen of utter despaire of any succour) is moved oftentimes to frame his affections to contrive unlawfull meanes, by his naturall and corrupt conceit, that his owne will and wit may shape some course to a Haven of more secure rest: and so hoysing the sayles of his owne perverse imaginations, betaketh himselfe to the maine sea of his ungodly devices, til at the length, in stead of a happy hoped Harbour, he suddenly sinketh; and is swallowed up in the ugly devouring gulfe of irrecuperable confusion. For the world, as a sea tossing the weak ones that sayle therein, tryeth the inclinations of all, and approveth and condemneth, but not according to the right rule of Christian reason, and godly wisedome, but after a sensuall manner of false judgement, affirmeth such as sail with a full forewind of prosperity here, to be onely blessed, happy, and beloved of God, and such as are beset with distresse and misery, with crosses and calamities, and keepe not the glorious way with the worldly minded, to be hated and accursed of him. And this wretched and false censure of carnall men, drives many

weak soules upon the rocks of bitter ruine, even when they dream of a course of sweetest happinesse. For as David found, Psalme 39. 18. much more this age affordeth the experience, that men doe praise them that make much of themselves, namely, such as wallow in the delights and pleasures of the flesh. But them they esteemed mad-men and fools, and cast-awayes, and accursed, that live in a base, and low, and poore, and ignominious estate, though never so contented: the foolishnesse of worldly men is wisedome, and the true wisedome of the poore is foolishnesse with the worlds flatterers. And this is that dangerous Rock, upon which oftentimes even the godly make shipwracke, when they consult with flesh and blood, which argueth it the safest course to become licentious, to imbrace vanity, and to study the profitable and praised Arts of flattery and dissimulation, to walke the broad way to preferment, to scale the walls of wealth and estimation by fraud and force, to leape over love and lowlinesse (as dangerous blocks) and to sit in the seat of scorning the poore, with the proud and ambitious. And if the godly (such as have professed knowledge and zeale) bee driven from

their

their right course, by the winde of this vaine World's Parasites, what will become of such as have no casting Card of Christian knowledge, nor Needle of Faith to conduct them? and if such as have the World under their feet, & can crush the poore in their fist, be easily carried away from Justice and Judgement, to rapine and bribery, extortion and wrong; what a dangerous tryall is it unto the poore and distressed man, who even for receiving necessitie, is forced to bend his course to the haven of any small comfort; yet this Worlds wisedome censureth, that it is holden hardly lawfull for the poore to treade the steppes of the rich to relieve himselfe. Such an unequall match there is betweene these two, that for strength the one subdueth the other without great encounter; for wisedome, he stoppeth his mouth with faire words, Eccles. 9. 16. Because the world holdeth him wisest that is wealthiest, and him best that is bravest. The wisedome of the poore is despised, and his words are not heard. He is accounted most honourable that can subdue the lowest with loftiest lookes: great men often speake what their hearts think not; and the poore pine

in penury, whilſt the rich preach diſſimulate plenty: the worſt in their lives ſeeme moſt glorious in their livings: the wicked increaſe in worldly wealth, while the poore do periſh. But ſith it thus fareth with the deareſt Children of God, that they muſt be as caſt-out in the world, and caſt-awayes among worldlings, ſith they have no hope here, nor help, nor ſuccour, nor pleaſure, nor delight here, it is neceſſary that a carefull conſultation be had in ſuch a dangerous warfare, how we may bee beſt defended, and moſt eaſed, and ſureſt guarded. And for that the poore ſeeme to have no ſhare among the rich, the weake no part with the ſtrong, nor the ſimple any portion with the deceitfull, (and yet a neceſſity laid upon the pooreſt to provide food, though in meane meaſure, to ſuſtain life, and rags in ſimpleſt manner to cover the skin) a courſe muſt be taken after the rule of right reaſon, wherein wee muſt leave the fleights of the meere fleſh, and leane to the advice of the ſpirit; leaſt that through a careleſſe negligence, and negligent ſluggiſhneſſe, wee bee found authors and workers of our owne miſeries.

And to the end that all ſhould bee

without

without excuſe, and none ſhould plead Gods injuſtice or partiality in puniſhing or correcting: God, the Father of all, hath ſent proclamation and warrant to all to come to him: Such as are burdened, he will eaſe: ſuch as are hungry, hee will feed: ſuch as are ſad, he will comfort, and ſuch as are in miſery, hee will releeve. He then that complaineth, muſt complaine to him: he that prayeth, muſt cry to him: and he that needeth, muſt come to him. But a caveat is given, as a Proviſo in this generall Warrant, that he ẏ will come to God, muſt depart from ſinne: wherein are comprehended two unſeparable conditions: the one, that we beleeve the promiſe of Gods protection: the other, that we performe our duties in our Calling: for without the later, the firſt hath no ground: for we cannot beleeve without the promiſe, & to the promiſe is tyed obedience, and to obedience exerciſe of good things, the endevours of vertue and godly life.

And this cannot be without the bleſſing, which bringeth with it the timely ſupply of bodily neceſſaries here, and the true aſſurance of the joyes to come in Heaven, which alſo begin even here, through the teſtimony of that lively ſpirituall Comforter which giveth in-

ward contentation in outward crosses, & outward reliefe in inward sorrow: it yeeldeth illumination to the darke understanding, and quickneth the dull desires to do good: it heaveth us from the earth, & earthly things which are seen, to heaven, and heavenly society concealed; it turneth our carnal desires of working our own wils, to the contemplation of divine things, and maketh us to seek first the Kingdome which is above, as the principall end of our hope and happinesse, and then to seek the things of this life as things of necessity; & not to covet them, to be the more glorious here, but the more godly; not to be wealthy here, but rightly wise; not to be ambitious here, but humble & content with a meane estate; not to fill our bellies with the gluttonous, but to feed, as fasting from all desire of superfluities.

Being thus mortified in our affections, and furnished and adorned with the most savory fruits of contentation in our estates, hie or low, rich or poore, famous or base, we cannot but walk patiently in our Callings, and not grudge at our miseries, be they never so great; we cannot but be resolute Christians, and abide the encounter of the worlds furies, be they never so fierce and cruell: and there-

therfore let us be all of good courage, let us fight the good fight, & stand as men. Flie not to idle & evill means to relieve our distresses, nor repine at the wealthy and wicked, that have the wind of every mans plausible All hale, to drive them on from one proud conceit of themselves to another: for if it be duly weighed, what weight of vanities it heapeth on them (which as stubble in the end shall consume themselves with the fire of their guilty consciences) it will cause us to leave off to love their lives, or long for the like; for their time is short & sweet (as a feast in a dream) here; but in the end bitter, & for ever. And contrariwise our miseries are but for a moment, & our joyes perpetuall and the smallest things (if we feare God) are better to us than the greatest riches to the wicked. And though we fal, we shal not be cast off for God supporteth us with his hand.

But the wicked shall be cast downe, and never be able to rise: though they flatter themselves in their owne eyes: while their wickednesse is found out, worthy to be hated and abhorred of all godly and vertuous men.

Let us therefore trust in the Lord, and not be idle in well-doing; and in our deepest miseries, let us wait pa-

tiently for the Lord, and not be weary: let us hold faſt by his promiſes; for though hee ſeeme to hide himſelfe from us, he will be found at length, and will grant and give us what is neceſſary for us as children, and not what may make us more wanton as his enimies, Worldlings, and Reprobates: He may ſuffer us to lie among Lyons, for a ſeaſon, with Daniel: but he will ſhut & cloſe up their devouring jawes, that they ſhall not prevaile, till the wicked come within their power, whom they ſhall teare in peeces without mercy.

He may ſuffer us awhile to live in the wilderneſſe, as he did his deare David, but he will bring us home againe, to take comfort of our friends, and to comfort our families: he may ſuffer us to be impriſoned long, as he did Joſeph, but at the length he will enfranchiſe us, and turne it to our advantage.

And what if the wicked rayle and revile us, as Shimei did David? It may be, and ſurely the Lord will doe us good for their evil, if we can temper and mortifie our choler, and with patience brooke their ſlanders: we may be ſicke and diſeaſed, yea twelve or thirty yeeres, with the woman and the man in the Goſpel; but he can cure us, or com-

comfort us, that it shall be easily borne. We may lose our goods, as Iob did, and become meerely undone as we think, and yet he will restore them, if we be patient and faithfull.

God hath a time to correct, and a time to comfort, a time of tryall, and a time of reward: he never faileth them that faint not, nor forsaketh them that forsake him not: hee may make us mourne now, but he will make us merry againe: though he make us weepe now, he will take a time to wipe away our teares, and put them in a Bottle, reserving the remembrance of them til the end, when wee shall have our portion with him in joyes endlesse and unspeakable.

And therefore we that go forth with little seed, and sow it in sorrow, let us waite without wavering: for a plentifull increase will come, and a joyfull harvest. We see our beginning, and feele it hard and dangerous: but if we dwell in the land and grudge not, our end shall be joyfull and glorious. We have but one day to labour, and then comes our hire: he that calleth us, is sure; he that promiseth, is faithfull; what he speaketh, is Yea and Amen, as certaine as if it were presently done.

Our naturall fathers indeed may forget us, and our familiar friends may forsake us, and our enimies may threaten us; but he will take us up, stand by us, and guard us: he will foster and defend us.

As a Father favoureth his Sonne, and as a Mother tendereth her infant; so doth our heavenly Father, and farre more dearely regard his children: yea, when he seemeth to frowne, it is not in disfavour; when he correcteth us, he hateth us not: when we think he leaveth us to the raging waves of this worlds troubles, and when wee seeme to sink he hath us in his hand to hold us up: we are alwayes in his sight, and he beholdeth all our wayes, and regardeth all our works: our going forth and our comming in, are in and by him, and he hath charged his Angels to watch over us, and to guard us from evils that lie in secret to devour us: when we rise up, and when we lie downe sleeping or waking, hee careth for us: he is the watchman of Israel, that slumbreth not: he is the Lion of the tribe of Iudah, at whose voyce the wicked tremble, and by whose strength the righteous stand.

In our youth, and in our age, in our

health,

wealth, and in our want, in our life, and in our death, hee is alwayes ours; and neither the height above, nor depth beneath, nor distance of place, can separate us from him, nor hinder his presence with his children; neither poverty nor sickenesse, nor ignominie, nor misery, can estrange him from such as trust in him.

Such a Father is hee unto the fatherlesse: such a Friend to the friendlesse: such a Staffe to the weak & such a Benefactor to the needy as no man truly trusting in him, shall perish; hee beareth his children as in his bosome, and loveth them whom the world hateth: he frowneth on them whom the world favoureth: hee embraceth them that the world rejecteth: he cleareth them that the world accuseth, & saveth them that the world condemneth his glorious, are in the world most base; his dearest, are in the world disdained. Not the most Rich, but the most Righteous; not the most glorious, but the most godly; not the most lofty, but the most lowly in the World, are dearest to him: he preferred the poore Beggar in his ragges, and with his scabs, before the glorious Glutton with his riches and perfumed [illegible]

at a poore estate? who will be sad at ignominy? who will grudge at misery? sith we have riches unseene, glory concealed, and infinite joyes, and comforts unspeakable within, through the Comforter, which no man but the soule of the godly man can comprehend?

Thus is the faithfull soule fed, thus is the godly man relieved, and thus is the Childe of GOD preserved. And therefore, let us that are poore and miserable, and despised in the world, be silent in the World that hateth us, and cry unto God who heareth us, becau'e we are his, and in his beloved he loveth us he can and will help us, when most need is, and in greatest perils shew his powerfull presence: he came to Daniel, when the Lions would have devoured him: to the three children, when they should have been consumed with fire: to Susanna, when she should have been unjustly condemned; to the widdow of Sarepta, in her need, and when all her Dy'e and Meale was spent, he then renewed her store: hee heard the groanes of Israel in Ægypt; he considered the desire of Hanna in her silence; he saw Hagar solitary and grieved in the Wilderneſſe: he was with David banished, with Elias an hungred

hungred, with Sampson when he thirsted. And none, no not one, was ever disappointed of his hope, that continued constant unto the end: though we silly soules cannot comprehend his providence nor limit his power, both which are alwayes working wonderfull things, and are never idle, ever perfect, and never defective in any thing; his will shall come to passe: hee is onely wise, and all flesh fooles: hee is onely strong, & all men weak: Princes are at his disposition: Kings are at his command, the raging Sea he calmeth, the driest Land he watereth, the hardest heart he bendeth, & the most tyranneus, he calmeth, as a Lambe, by his Word.

May not this suffice to bring our raging affections under, and worke such contentation in our miseries, as that we should thinke us beholding to this powerfull Protector, and lay down our necks to his will, and heartily and willingly wait his good time of renewing our estates? but if it be his will to keep us alwayes low, and never to raise us; alwaies poore, and never to relieve us; alwayes distressed, & never to comfort us with the comfort of this life; can we think that we through our small & short sufferings could deserve the high favour

of ſo prevailing a God, eſpecially the ioyes that he hath laid up in heaven for ever. for ſuch as with Patience and Faith, and Love, and Obedience, and Well-doing, endure unto the end?

And therefore for our preſent reſolution & comfort, let us conſider that wee are not as the world deemeth us, nor the Worldlings as the World eſteemeth them. For we are in their eyes caſtawayes: but in our own conſciences, the children of God through Chriſt: and they in their owne conceits bleſſed in their wealth, & wanton, & delicate & looſe in their lives; but by the Word of God, without repentance, reprobates. And therefore ſaith Chriſt unto them, Woe be unto you that are rich, for you receive your conſolation in this life. And again, Weepe and howle, yee wealthy and worldly men for the miſeries that ſhall come upon you. But unto his little Ones, ſuch as are leaſt eſteemed in the World, he ſaith: Feare not, my little children, I have prepared for you a City. And againe, I will neither faile you, nor forſake you: what ſhall we then ſay? The Lord is our portion, & our ſure defence, why then ſhould we feare what man can doe unto us? Eſa. 9.7. The zeale of the Lord of Hoſts will performe this.

Let

Let us therefore rouze up our ſoules that are dulled with our miſeries, and let us reſt upon him that is the God of mercies. Let us be faithfull, patient, and humble: let us only grieve that we have ſinned and be fearefull to offend againe. Let us fall downe before his foot ſtool, for he is holy: let us cry to him for hee is pitifull: let us aske of him, for he is liberall: let us referre us to his will, for he is loving.

O Lord, increaſe my faith.

Here follow ſundry moſt effectuall Prayers for diſtreſſed men, howſoever their trials continue and increaſe.

When thou ſaidſt, Seeke my face, my heart anſwered, Thy face, O Lord, will I ſeeke, *Pſal.* 27. 8.

IT appeareth by the reſolution of godly David, that he was moved by the Spirit of God in his troubles to ſeeke aide from above, and not in the earth: of God, and not of man. And to the end that Davids true affection which hee

L.M.

bare towards the good of all Posteri-
ties, and especially the love of God to-
wards his Children, might be recorded
to their perpetuall encouragement, it is
continued even unto us, that we that are
even now afflicted, should see, and as in a
glasse behold the good will of God,
wherein he willeth us to seeke his face:
which importeth a most sweet encou-
ragement, that all men troubled, should
seek aid of God, who to the end that this
world, and the comforts thereof should
not allure his children, lest they should
be also miscarried therby, and so be con-
demned with the world, he setteth a
veile (as it were) before their eies, name-
ly poverty, ignominy, crosses, miseries,
and sundry calamities, that they delight
not in the face and shape of this world,
but that rather, it appearing ugly, & no-
thing pleasant unto them, they might
seeke another to comfort themselves,
namely, the most amiable face of hea-
venly Iehovah, who willeth us as he did
will David, to seek him only in distresse;
that is to call on him faithfully, to crave
his favour instantly, and to lead our
lives uprightly. So shall his most
loving countenance shine upon us, his
hand be extended towards us, and his
power and might be with us.

And

And therefore he saith freely, Seek ye me; let us instantly & faithfully seeke him with our whole heart: so shal we be sure to see his salvation, after we have patiently undergone the sweet burden of the yoke of his fatherly chastisements.

A Motive to the Prayer following, for patience in affliction.

PErforce maketh a man patient against his will; but that cannot bee called Patience, but a discontentment. But that is patience, when a man beareth all injuries, wrongs, crosses, afflictions, and miseries with a willing mind, without grudging or murmuring, without seeking or using any evill or sinister practice or attempt to ease himselfe of that which God layeth upon him, wherein hee would seeme to bee wiser than God, who knoweth better than the wisest man, what is best for him. And therefore *David* giveth counsell, *To wait patiently upon the Lord, and to hope in him*, in what estate soever we be, although we be poore, and see others rich and prosper. *Fret not thy selfe for him which prospereth in his wayes*, Psal. 37. 7. Naturall reason is deceived, when it conceiveth men happiest, that prosper

prosper most in the world: for then were the Word of God not true, which saith, *Many are the troubles of the righteous:* and even were the wicked in better case than the godly; for they prosper best in the world. But read the 37 *Psalme*; their estate is there described, and their end presaged, and the godly comforted and confirmed in patience.

A Prayer for patience in affliction, very comfortable.

HEavenly Father, merciful and loving, full of power, absolute in wisdome, unsearchable in thy providence, and Giver of all divine and spirituall graces, whereby thy children are guided in the way of obedience, supported in their dangers, and relieved in their wants: whereby they learne to love thee for thy mercies, to reverence thee for thy graciousnesse, & to obey thee for thy goodnesse, and in all the changes & alterations of their estates to imbrace patience, whereby such as thou blessest, become thankfull, such as thou afflictest, become meekly contented, and beare the burthen of their crosses without any outward shew of discontentment, or inward

inward grudging or murmuring at thy corrections, but depending upon thy fatherly providence, they are either timely delivered, or inwardly comforted, their hearts eaſed, and their conſciences quieted, never preſuming to limit the time when, or the manner, or meanes how thou ſhouldeſt eaſe or relieve them: but reſt aſſured by thy Spirit working in their hearts, that they are thine, and therefore all things are promiſed by thee in thy Word, to worke together for their good; ſickneſſe of the body, griefe of the mind, want of neceſſaries, enimies, and all croſſes, all conjoyne to worke good unto thoſe that are thine: and being hereof aſſured, they reſt themſelves in patience, & wait thy timely releaſe from theſe miſeries, in hearty obedience to thy will. And for that (moſt gracious Father) it is not in the nature, nor in the power of man, to accompliſh theſe heavenly duties; no, not in thine owne Elect: give me this heavenly vertue, Patience to undergoe whatſoever thou ſhalt lay upon me, with a willing and contented minde, acknowledging that I know nothing leſſe than thy ſecret purpoſe, in working with man in this life, why thou advanceſt one, and pulleſt

leſt downe another: why one proſpe-
reth, and another is miſerable: know-
ing yet by thine owne Word and Pro-
miſe, that to ſuch as are thine, all things
turne to their good. And therefore I
come unto thee, who haſt willed me to
come: I beg of thee, who haſt willed
me to aske: and I knock at thee, who
haſt willed me to enter into thy preſence,
and all for patience. Good Father, give
patience to my perplexed Soule, that
ho ſoeuer I feele either inward griefe
or outward troubles, I may reſt
me only in thee and by thee, in peace
within, howſoeuer the outward man
ſeeme to periſh. And let neither my fain-
ting heart be caſt downe, nor my ſpirit
diſquieted within me, nor my conſci-
ence be diſmayed at any of thy corrections.
Let my heart within me rejoyce,
let my ſoule triumph, and my con-
ence receiue true peace and godly ala-
crity, in the middeſt of the cauſes of my
deepeſt diſcontentments. And aſſiſt me,
Lord, ſo with thy grace, that I may
not only ſeeme, but be indeed truly pa-
tient; and by the ſame thy grace, let pa-
tience haue her true and liuely working
in me, bringing forth all other ſpiritu-
all effects of obedience, all the fruits of

thy sanctifying Spirit, Faith to be-
leeve, zeale to pray, and constant perse-
verance in that hope which maketh not
ashamed. So shall all my trials and
temptations, crosses & afflictions work
for my good, to thy glory; and all my
troubles be approved trials of thy love,
and fatherly favours towards me, how-
soever the desires of flesh and blood op-
pose themselves to weaken the sweet
assurance setled in me by a lively feeling
of the promises made in thy Word, in-
finite in number, comfortable, and never
failing. Plant therefore in me, O good
Father, plant in me these saving fruits,
and water them continually with the
distilling dew of thy sanctifying Spi-
rit, that they may grow up in me, from
the small and weak buds that scarcely
appeare in me, to such lively fructify-
ing, and never-dying branches, as may
beare in me true testimonies unto my
selfe of mine assured salvation, and fu-
ture glorification; and to thine Elect,
encouragements of divine imitation; &
to the contrary minded, examples either
to their reformation or condemnation.

A Prayer against the temptation of the Devill.

MOst mercifull God, and loving Father, thy blessed Word teacheth us, that the old Dragon an subtill Serpent, our Adversary the Devill runs about us like a roaring Lyon, seeking daily to devoure us.

He useth all his wicked weights against our soules, with an infinite number of devillish stratagems to make us fall into sin, or despaire.

He practiseth to intrap us by riches, by poverty, by voluptuous & wanton pleasures, by greedy desire after honour and worldly dignities, by covering earthly goods & possessions, by care for the belly & provision therefore, with all other unrighteous & sinfull affections & desires.

He cunningly doth cast abroad his baits and snares to intangle us, night and day, in words and workes, so that wake we, or sleepe we he is before or behinde us to devoure us.

O glorious God, who can escape for he is continually watching, and never at rest, and we are weake & unable of our selves to resist.

Open

Open thou our eyes (O Lord) that wee may comprehend how mightie and crafty our enimie is. Confirme our faith, for wee are not to fight against flesh & blood, but against Satan the utter enemy of the soul, therefore (O faithfull Father) have compassion on us.

Make us strong in the power of thine own strength, put upon us thy defensive armour, to resist manfully the temptations and subtill devices of the Devill.

Give us thy weapons: gird our reines with the girdle of truth, put on our brests the brest plate of righteousnesse, let our feet bee shod with Evangelicall peace, & above all things let our hearts be defended with the Shield of faith: so shall wee bee sure to quench all the fiery darts of the Devill, so that our hearts be covered with the Helmet of Salvation, & our hands hold fast the Sword of the Spirit which is thy most sacred and never-failing Word.

Then shall we be able to do any good thing, & valiantly (through thy aid and succour) overcome our adversarie the Devill; for in thy very name we shall strongly withstand him.

Be thou but our helper, and no feare can assault us; stand thou but by us, and

though

though the world ſhal be overwhelmed and the mountaines tumbled into the bottome of the ſea, yet ſhall we be ſafe for thou art our aſſiſtance, that liueſt & raigneſt world without end, Amen.

The Motive to the firſt Prayer in diſtreſſe.

Being a Confeſſion of ſinne, and a Petition to be releaſed of the puniſhments due for the ſame.

DAngers and afflictions move poore men to repaire unto God, not onely in their ſilent ſighs, as *Hanna* and *Moſes* did: but alſo in their unfained zeale, uſing the meanes, the tongue and lips in crying unto the Lord, who willeth us to aske, and enjoyneth us to wait, untill his good time be to give what we deſire.

And for that God heareth not ſinners here is inſerted a Confeſſion, and Prayer for forgiveneſſe, that our unworthineſſe may be put away, and our unaptneſſe turned into true ſubmiſsion, and our coldneſſe into zeale, that the Spirit of God being renewed within us, through our humiliation and prayer, we may not faint

but live in hope, and undergoe the correction of our loving God, in what manner, and for what time hee seeth it fit for us, without indenting with him what to doe for us, or when to come to us, because he is wise, and wee our selves fooles: he is mercifull, and never faileth nor forsaketh the miserable.

God is love, and imbraceth them that deserve to bee hated. And therefore hee beareth with our imperfections, and accepteth us as righteous, being unrighteous; as worthy, being unworthy of our selves. And in this hope and assurance, is this prayer following, to be faithfully used, and it shall comfort the soule of the most sorrowfull.

The way truly to seeke out God, is to doe justly, to love mercie, to humble our selves, and to walke with him.

Rejoyce in hope, be patient in tribulation, continuing in prayer, *Rom.* 12. 12.

The first Prayer in distresse.

O Father, full of knowledge, thou searchest the hidden thoughts of all hearts, thou beholdest the desires even

of ſuch as keepe ſilence: but yet thou requireſt that thy children ſhould know and confeſſe thee to be their Father, and ſo to judge of thy workes, as that thou haſt framed in man a heart wherewith to beleeve, and a tongue & lips whereby to confeſſe thee to be his loving Father, and doeſt challenge at his hands the Sacrifices of Prayer and Prayſe continually.

Thy children muſt not be dumb in their ſoules, nor mute in their lips, that want thine aid: no, thou commandeſt them to aske and ſeeke, and knock, and ſhewest thy ſelfe ready to heare, ready to be found, and ready to receive thy diſtreſſed Ones, who are faithfull and patient, and perſevere unto the end.

And therefore, deare Father, I (beſet with many miſeries) come unto thee, as unto the chiefe Fountaine of all reſt and reliefe, inward and outward: but I am ſinfull, and that I confeſſe, and thou wilt not heare ſuch as are defiled with iniquitie: the wicked cannot finde thee, and the unjuſt cannot come before thy preſence.

Alas, what ſhall I then doe, being ſo unfit to aske, ſo unapt to ſeeke, and ſo unworthy to receive what I deſire, by reaſon of my ſins? But

But cleanse me, O Father most pure, and sanctifie me, O thou most holy: teach me what to speake unto thee, for I cannot keepe silence, my griefes are great, and my miseries increase more & more: I must therefore speake: O shape in me a new spirit, give me a renewed heart, and a tongue that may speake acceptable things unto thee, that thine eares may bee opened unto my cries, and thy mercies (O Lord) ready to receive my humble complaints.

Thine eyes (O Lord) are open unto the cries of al ỹ feare thee, & thou releivest all that trust truly in thee, thou deliverest their soules from death, & comfortest their hearts in the time of sorrow.

And therefore doth every man that is godly, make his prayer unto thee, and holdeth not his tongue: hee may muse and meditate for a time at his miseries, but at the length the fire of zeale will enkindle, and he cannot but speake with his tongue, and cry unto thee, to shew his hope, that he hath an helper in Heaven: he cryeth, and thou considerest: he desireth, and thou relievest: he beleeveth, and at the last, thy mercy & goodnesse appeareth, & thou embracest him with joyful and timely deliverance.

And how commeth it to passe (O mercifull Lord) that I so long have sought thee, and thou seemest to hide thee from me? how long have I prayed unto thee, and thou seemest to give no eare unto me? which maketh me weary, and almost ready to faint, & to give over my suit, which I have so long sought, and made unto thee, O God, my Strength, and my Redeemer.

But loe, O Lord God, thy promises & loving kindnesses do only feed & nourish me with a continuall and never-dying hope, that the time expected will come at the last, when thou forgetting my sins, wilt both heare me, and fully deliver me.

Thou art God, and therefore good: thou art the Father of all, and therefore only thou knowest the wants of all thy Children, and the things most fit to give unto them, and the time when to bestow them on them.

And therefore, Father all-sufficient, and full of love, I presume not to say unto thee, Come now, or Doe this; but for the time when, and the thing what thou wilt worke for me, I refer to thee; yet be not over-long away: for thou knowest my feeblenesse, and my miseries, and how neere I am brought to

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an unrecoverable fall: what shall I doe, Lord, but hope only in thee?

The Prophet witnesseth unto us wretched men, that when the righteous cry, thou hearest them, and deliverest them out of all their troubles.

But who is righteous, O Lord? who is cleane? he also witnesseth that none is righteous, none is cleane, but all are sinners: yea, our most holy Fathers were impure in thy sight, and yet they received the Promise, and obtained grace and mercy, and relieke, and strength, and salvation at thy hands.

But, Lord, they were thus comforted and thus blessed, and thus relieved, only of thy free favour (wherein thou acceptedst them righteous & imputedst not sin unto them) and not of their deservings.

Thou art love, and in love thou embracest them that deserve to be hated for their sins; and therefore sith thou art so full of compassion, and so infinite in thy mercies, beare with mine imperfections, and cover my sins; accept mee righteous, and I am righteous: accept me worthy, and I am worthy to receive the good things of thy love, which is without all limitation.

Hold me righteous in the righteous-

neſſe of thy Beloved, that I alſo may be heard when I cry, as my righteous Fathers were: and let me be delivered out of my diſtreſſes, as the righteous have been delivered out of all their troubles.

For, what can it profit thee (O Father) to forſake me utterly, and to ſuffer me to be forſaken of all, as if thou haddeſt not reſpect unto mine offering? I cry daily, and yet my trouble continueth: I ſeeke thee, and am deprived of all earthly bleſſings.

O wretch that I am, what ſhall bee the end of my complaint? I will cry yet, if thou wilt heare; I will ſeek thee ſtill, till thou mayeſt be found: bee it as thou wilt, into thy hands I commend me, and to thy providence I commit mine eſtate, moſt grievous, and beſt knowne unto my ſelfe.

O Lord, increaſe my Faith.

The Motive to the ſecond Prayer, to be ſaid of diſtreſſed men.

WHerein the poore man deſireth God to conſider in mercy his temptations, which are ſo much the more heavie and grievous, becauſe the worldly-

worldly-minded doe taunt at him for affliction; affirming that God hath forſaken him, for that hee puniſheth him ſo deeply. And the poore man having no other refuge, but to flie unto God, is encouraged through Gods promiſes, and perſwaded through faith, that theſe men ſpeake ſo hardly of him, for that they ſavour not of the true knowledge of Gods loving corrections, whereby he viſiteth his deareſt children here for a time, that they periſh not eternally: and reſolveth himſelfe to hold faſt by God, and therefore prayeth for ſtrength: and withall, he deſireth the aſſiſtance of Gods directions in the government of his life and actions, leſt that ſuch as ſee his povertie and afflictions, ſhould ſee him fall from God by groſſe ſinnes, and ſo take the ſtronger occaſion to cenſure him juſtly puniſhed for his wickedneſſe. Yet withall hee confeſſeth unto God, that he is indeed a ſinner, and for his ſinnes juſtly touched with creſſes, by the meere Providence of GOD in love, and taketh comfort by examining his wayes, and his will, which although they bee not ſo right as they ought, yet in reſpect hee erreth through frailtie, not by a full conſent, rather as a ſufferer by Satans oppreſſion,

than a wilfull dier against the will of his Maker; hee desireth God to looke upon him in the merits of Christ, and in him prepare his dull heart to repentance, and his whole man to a more sincere course of life: that his wayes being reformed by the Word of Truth, his hard affliction may be in the end, and by little and little mitigated, and that God will breake the fetters of griefe and sorrow, and according to his divine Promises, by his deliverie, give him occasion to sing a new song, a song of joyfull deliverance, both from the tyrannie of Satan, and also from the heavie burthen of his afflictions.

The second Prayer for Constancie in affliction, and to indure malicious slanders patiently.

LOrd, how are my troubles increased? how many and how grievous miseries have seized and taken hold upon me? insomuch as the world argueth mee forsaken of thee: affirming that there is no help for me in thee.

But Lord, are they not such as have a carnall eye, and dee not spiritually discerne thy secret purposes in chastising them whom thou lovest?

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They look only upon the outward meanes, that the world worketh, and comprehend not thy mercy and prouidence; wherein thou worke ſt by meanes euen as thou wilt.

Therefore, let not their malice moue, mee, nor their taunts diſmay mee; I will hold me by thy promiſes, and endeauour to keep thy Statutes, and performe what thou haſt commanded.

O Father, lead me in thy righteouſneſſe, that I ſin not in their ſight that couet to catch me in the ſnare, and to entrap me in the net of deſerued reproofe. Beare me upon the wings of thy bleſſed protection, & let me not come within the reach of their malicious inuentions.

Let not ſuch as lay wait for me, haue juſt cauſe to deſire, or opportunity to worke any euill againſt me: rather let me ſo tread the paths of that loue, and performe the duty to all men, that thou haſt willed in thy Word, that my conſcience bearing me witnes, of mine innocencie, I may freely ſay The Lord is my helper, no euill ſhall happen unto me.

I confeſſe that I cannot ſo carry my ſelf in this life, but offence will be taken againſt me, and I ſhall deſerue (as I doe) the juſt reproofes of men, yea,

against my will: and consequently, the carnally-affected cannot but break out into bitternesse against me for the same, the more, by reason they see me afflicted, as it were by thy hand, which they take as a strong argument, that I am a sinner most notorious, and that thou hast utterly cast me off for ever.

I cannot indeed (loving Father) but confesse my sins, and that I am worthy of sharper corrections, than I have yet tasted, or am able to beare: yet consider that I have not maliciously done what thou dislikest, but in weaknesse, and of naturall imbecillity only, and much against my will, rather as suffering Satans oppressions, than willingly or wilfully commiting sin.

And therefore trust I in thy mercies, O forgive me: I depend on thy power, O save and deliver me lest my miseries overwhelming me, such as pretend evill against me, take occasion to pursue me, and to devoure me.

Consider my troubles, O Lord, behold my dangers, and be unto me a perpetuall rest and refuge.

Why standest thou aloofe, O Lord, and seemest not to regard my troubles? why turnest thou away thy face, and

conſidereſt not my wants? why hideſt thou thy ſelfe, when my troubles ſo abound?

Ariſe, and let not the wicked take occaſion through mine afflictions, or ſay there is no help for me in thee, or that thou regardeſt not the cauſes of thy diſtreſſed children.

Deliver mee rather, and relieve me, that the righteous perceiving thy readineſſe to ſave mee, may the more feare thee, and truſt in thee, and not faint when they are likewiſe afflicted.

Thou willeſt the poore to commit himſelfe unto thee, and promiſeſt to relieve ſuch as have no helper. Thou preparest the dull hearts to call upon thee, and thou againe heareſt their cries, and comforteſt them.

How long then, O Lord, how long wilt thou forget me? how long ſhall I crie, & not be heard? how long ſhall I ſeek counſell of thee, & yet be ignorant what courſe to take? I am wearied with my daily ſighes & groanes, which my heart (fraught with griefe & heavineſſe) doth poure forth before thee continually. O be unto me that lively light that may lighten my ſad and penſive Soule. Send that Comforter unto

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me; whom thou hast promised to send, that he may teach me what to doe in this my misery.

Thou hast threatened to increase the sorrowes of such as seeke unto other gods: why then should they continue still miserable, and heavie, and grieved, that seeke thee only, and only beleeve in thee? how shall they be still ignorant that aske counsell and wisdome of thee, who hast created all in the beginning, and dost preserve all and maintaine all for ever, being God onely powerfull, provident and loving?

To thee I only come, on thee I only call, thee I only seek: with thee is mercie, and with thee is right redemption, and thou deliverest all that trust in thee, as a most sure Saviour, and mightie Protector.

And thy Word expresseth the lively force of thy love and power, wherein thou keepest them that are thine, as the apple of thine eye, and coverest them with the wings of thy favour, from the mercilesse and cruell men.

O be therefore my Rocke, wherein I may safely rest: be thou my strong Castle, wherein I may bee freed from the dangers prepared against mee: for thou

thou haſt promiſed that all ſuch as hope in thee, ſhall bee as Mount Sion, that ſhall never be moved.

Breake thou my fetters (Lord) wherewith I am tied, and remove my ſorrowes, wherewith I am brought even to the doore of death, that I walking in the libertie of a free ſpirit, may grieve no more at my croſſes, but glorifie thee with a ſong of joyfull deliverance.

Let not ſinne prevaile againſt me any more, which as a Lyon, teareth in pieces the aſſurance of my ſoule.

Beare me upon thy ſaving wings, through the miſeries of this life, and let not the mire and clay wherein I ſticke faſt, detaine me ever: let not the water-floods which roare fearefully, and fiercely ſwell againſt me, utterly ſwallow me up. But rather divide and put back the mercileſſe waves, that ſo dangerouſly rage on all ſides againſt mee, that I may paſſe on, and finiſh my mortall courſe, as one that liveth, and hath his being at thy meere love, and not as one that languiſheth in diſpleaſure.

O Lord, increaſe our Faith.

The Motive to the third Prayer.

WHerein the poore man diſclaimeth his own worthineſſe, and appealeth to the mercies of God; yet grieved under the burthen of his miſeries, he inſtantly prayeth unto God, that hee will not correct him over-ſharply, leſt he faint. For by reaſon of his grievous croſſes, (notwithſtanding his continuall prayers) hee feareth (as it were) leſt hee pray in vaine, and be driven to thinke that either God heareth him not, or regardeth not his petitions: and therefore beſeecheth God to come now at the length, either with delivery, or to give him ſuch inward ſpirituall ſtrength, as hee may conſtantly endure unto the end. For hee having tried the help of mortall men, findeth it to tend onely to words, and not to relieving workes; aſſuring himſelfe that God is not as Man, that promiſeth and performeth not, but is abſolute to worke by meanes, againſt meanes, and without meanes, even what hee will for his; ſetting before the eye of his hope Gods former favours and fatherly aſſiſtance, ſhewed unto our faithfull Fathers of old; by whoſe example hee ſeemeth to challenge

challenge at the hands of God the like loving kindeneſſe, and that will not ſuffer him utterly to periſh, putting his truſt in him, although the world gaze on him and deride him, as if he were a monſter, and no man: expoſtulating, as it were, with God, that forasmuch as he was caſt upon him as ſoone as he was borne, and he only dependeth on his mercies, he cannot leave him in the deep, but rather for his owne glories ſake, lift him out of his calamities, leſt the righteous faint alſo to ſee him ſtill viſited, notwithſtanding his continuall prayers: and that the wicked ſhould thereby gather, that there is not a God that regardeth the cauſes of poore men.

The third Prayer; wherein hee flyeth to, and wholly relieth upon God: and truſteth not in the help, nor feareth the hurt of men.

O Lord, I cannot excuſe mine evils, they are infinite in mine owne eyes, and many as groſſe which I have forgotten, and sleightly paſt over, as if they were no ſins before thee: & therefore I appeale unto thy mercy for all:

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fe: by mine owne deserving or satisfaction, I am cleare my selfe of none at all.

Who can rehearse or call to memory, all that he hath done amisse before thee, who keepest account of the least sins? And therefore what availeth it mee to justifie my selfe, if I knew nothing by my selfe? It is thou that seest & judgest: it is thou that hast found matter enough to condemne me, and cause enough to punish mee: and therefore I have no meanes to be freed from thine anger, and consequently from my miseries, but thy mercy only, in thy beloved Christ Jesus.

Correct mee not therefore, deare father, as I deserve, but in him have compassion upon me; and as for my reformation, thou beatest me with thy rod: so for my preservation, hold me up by thy staffe: that I bee not confounded utterly, or perish altogether.

Thou seemest as if thou hadst utterly forsaken me: Oh, why art thou so farre from me in the wofull time of my troubles? why stoppest thou thine eares at my cry? Why dost thou turne away thy face, when I offer the sacrifice of prayer unto thee: and seemest not to regard me, though I put my trust

O come, Lord, come now at the laſt, performe thy promiſes of aid and comfort when moſt need is: for vaine are the helps of fleſh, weak is mans arme, and his heart is not right to equitie and judgement: therefore I truſting in thee only, let me not be diſappointed of my hope, let me not goe mourning by reaſon of my miſeries, and never find reliefe at thy hands.

Our Fathers truſted in thee, they called upon thee in their troubles and dangers, & were delivered & freed from that which oppreſſed them: they prayed unto thee, and were heard: they ſought thee, and thou ſhewedſt thy ſelfe a helping Father unto them, even when they were ready to be ſwallowed up of mercileſſe waters.

Great were thy favours towards all our beleeving fathers: but alas, Lord, what am I? I am a worme and no Man: yet I beleeve, Lord, help mine unbelief: I am covered with ſhame, be thou my glory, that I may glorifie thee among the people that now contemne me becauſe thou ſeemeſt to hide thy face from me.

I am gazed on, and derided, ſcorned, and deſpiſed, becauſe of my miſeries:

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my neighbours that should assist me, disdaine me: my familiars that should comfort me, doe not only forsake me, but say of me that all my hope is in vaine: my kinsfolks who should aid me in my necessaries, adde griefe unto my miseries, and tauntingly say, I am deservedly fallen, and can not rise againe.

Oh, behold this, thou that sittest on high, consider this, & in stead of these miseries (increased by such as should friendly visit me) stand thou by me, and afford me the cup of thy salvation, that I tasting of it, may answer these men, & say as I am assured, that my Redeemer liveth, even thou my God, mercifull, and all-sufficient, who art one and the same for ever.

I was cast upon thee as soone as I was borne, & thou receivedst me: but the faults of my youth, & the sins of my riper yeeres, have caused a divorce between thy love and my lewd life. I am sorrie, deare Father, I am sorrie for my fault; take me againe into the bosome of thy favor: and from henceforth be present with me againe, & let me only joy in obeying thee, & let my soule take comfort of thee, & my whole man be relieved by thee, for besides thee I have no helper.

O help thou me, and reſtore mee to comfort againe: baniſh all my afflictions as a miſt, and refreſh my ſoule with the timely dew of thy relieſe; poure downe the ſweet drops of thy quickning Spirit, and let a comfortable calme follow the feareſull ſtormes of this dangerous tempeſt.

And I will yeeld thee the praiſe, who art worthy of all praiſe. I will magnifie thy name, that workeſt wonderfull things, and bringeſt to paſſe that which the worldly ones cannot comprehend; I will declare thy name for ever among the children of men. The righteous ſhall heare it, and be glad, and the wicked ſhall quake to ſee me reſtored, whom they ſo long have ſcorned, and deemed a caſt-away, becauſe of my miſeries.

For thine own names ſake therefore, O Lord my God, hear my prayers, conſider my meditations, help me in time convenient, before I fall utterly, leſt the righteous be diſcouraged by my decay, and the ungodly take heart to perſever the more in their obſtinate and malicious wayes, whilſt they imagine there is not a God that reſpecteth the miſeries of his diſtreſſed children.

O Lord, increaſe our Faith.

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The Motive to the fourth Prayer.

WHerein the poore man ſhewes his accuſtomed conſtancie and faith. And feeling the weight of his croſſes yet heavy, prayeth that hee may not be utterly conſumed, nor that his enimies prevaile againſt him, but rather God will furnish him with ſuch abilitie, as hee may pacifie him in paying all men their due: and the rather, for that many doe looke upon his dangers, both the wicked and the godly; the one in deriſion, the other in griefe. Theſe yet expect what will be the iſſue of the poore mans croſſes. But the godly wiſhing it to bee comfortable, he prayeth that hee may ſee it come to a wiſhed end, for confirmation of their hope in the like danger: and becauſe the poore man findeth his owne infirmities, he prayeth for ſtrength; and ſeeing his owne ignorance, prayeth for knowledge; and looking into his dulneſſe and cold inclination to good things, prayeth for fervency and zeale: knowing aſſuredly, that there is no way to attaine unto delivery from thraldome, but to walk rightly before the Lord, who is ready to ſet the juſt up-

on a ſure rocke, againſt which the wicked cannot prevaile. And although father, mother, kinſmen, and friends forſake him, hee is aſſured the Lord ſupplyeth them all, and by the experience hee hath of the Lords readineſſe to help, having upholden him in former dangers, hee will not faile him, nor forſake him, when hee is ready to bee ſwallowed up of moſt mercileſſe troubles.

The fourth Prayer: wherein hee prayeth for faith, for zeale, and ſtrength to undergoe Gods corrections, and to be delivered from the dangers prepared againſt him.

LOrd, I lift up my heart unto thee, my ſoule truſteth in thee, let me not be confounded: let not men habe their deſires againſt me: let thy bleſſings be poured downe upon me: let thy cup of comfort and ſalvation be filled unto me, and let thy right hand be ready & outſtretched to hold me up, and in thy providence furniſh me with the hid treaſures of thy love.

So ſhall I ſit ſafely upon a ſure rock, & bee furniſhed with ſuch things as

as may pacifie ſuch as now are impor-
tunate with me for that which I can-
not performe: and reſting in dange
of their cruelties, have no other refuge,
but to depend on thy mercy and pro-
dence wherein (as in a ſafe ſanctuary
I ſhall reſt evermore preſerved unt
theſe dangers be overpaſt.

Many doe looke upon me, to ſee an
conſider what will become of my miſe
ries: and I continually pleade thy fre
mercy in Chriſt, wherein thou prom
ſeſt to cover the multitude of my ſinne
for which I am thus afflicted; th
righteous thereby take hold of hope, an
in my behalfe wiſh a proſperous an
happy end of my deſires; encourage m
to perſevere; for that thy Word, ev
lure, warranteth a timely delivery
all ſuch as are penitent, patient, an
faithfull unto the end.

But alas, good Father in Chriſt Je
ſus, I a moſt ſinfull man, do challeng
no comfort, eaſe, or relefe in mine ow
rizht, but in the merits of him in who
thou art wel pleaſed, and in whom th
ſhewest mercy unto ſinners, amon
whom I am the greateſt.

Yea, Lord, I am ignorant of go
things, and wander as a beaſt by na
ture, in the vaſte Wilderneſſe of thi
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worlds vanities having little or no taſte of thy ſaving truth, or feeling of future danger; but of thee only I have knowledge; of my ſelfe I am weake, but from thee I have all ſtrength; of my ſelfe is miſery, from thee is mercy; of my ſelfe I am altogether unperfect, but from thee is all perfection, both inward, tending to the conſolation of my ſad ſoule, and outward, to the reliefe of my diſtreſſed body.

Therefore teach me, O Lord, teach me thy truth, ſhew me thy wayes, and lead me in thy pathes continually: with-hold my heart from every evill thought, and my hands that they commit no evill; keep mine eyes ſincere, and my tongue that it ſpeake no unſeemely thing, and my feet from falling.

Regard me not as I am in mine own ſelfe, nor deale with me as I deſerve by mine own wayes, but according to thy tender mercies and loving kindneſſe, baniſh my ſinnes as a miſt, drive away my imperfections as a Cloud, and ſupply my wants with timely reliefe.

Thou art righteous and gracious, and reformeſt ſinners, and forgiveſt their ſinnes.

Bee thou mercifull therefore unto

to mine iniquities, for they are very great. Keep my ſoule and deliver me, let me not be confounded, nor periſh vterly, for I truſt in thee.

Thou art the light of my ſalvation, the ſtrength of my life, and my refuge, and ſure defence in trouble.

In the time of my greateſt dangers, thou ſhalt hide me in thy Tabernacle, namely, in the ſecret places of thy prouidence, which no man can find out; thou ſhalt hedge me, and hide me from them that couet my deſtruction: thou ſhalt ſet me upon a rock, againſt which man ſhall not preuaile.

Hearken therefore, O Lord, hearken unto my voyce, when I cry unto thee, haue mercie upon me, and comfort me.

Thou ſayeſt, Seeke yee my face; and what is it, O Lord, but to ſeeke thy help in diſtreſſe and danger? to crabe thy fauour, and ſuccour in the time of need?

O Father, my ſoul (by the priuiledge of thy free Spirit, which teacheth truth in the inner parts) is ready; my heart alſo is prepared to ſeeke thee: my tongue ſpeaketh unto thee, as unto the liuely helper of all that are oppreſſed.

Hide not therefore thy face in diſ-

pleaſure,

pleasure, which in love thou willeſt me to seeke: be unto me as heretofore thou haſt been, my ſuccour and ſhield, and leave me not unto the end.

My naturall Father indeed that begat me, and my mother that bare me, may forget me; my friends that pretend to favor me, may forſake me, when thou rebukeſt me; but thou canſt not forget me, nor forſake me; for thou in thy Word haſt promiſed the contrary; and therefore I will not fear to flie unto thee, who giveſt what earthly Fathers cannot give, and ſupplieſt my wants, that neither my moſt familiar and my deareſt friends can ſupply.

I ſhould utterly faint, did I not verily truſt in thee, and aſſuredly know that thou haſt no reſpect of perſons, and that thou accepteſt not of men, as the World doth, by the outward habite and externall glory; but the inward parts, decked with faith, feare and obedience thou likeſt, & embraceſt the pooreſt for piety, and in the proud whom the World doth reverence, thou haſt no delight.

Frame thou therefore mine inward zeale, and let not my outward buſineſſe overmuch deprive me of ſome comfort among the children of men: and when I cry unto thee, be not as men, who

regard not the poore, but with speed heare and consider, and refuse not to answer me with timely relefe.

And let not the unsauory miseries of this life, accompanied with the naturall weakneſſe of my flesh, draw me into the way of the wicked, but let me rather hold fast by thy promised protection, as by the Altar of a lively refuge.

Bow downe thine eare, I say, O Lord, and let me not for ever cry unto thee in vaine.

Draw me out of the net that is laid for me, deliuer me from the dangers prepared against me.

Thou hast seene my troubles, & hast known my soule in the bitternesse of distresse, and yet thou hast not vtterly forsaken me, but in mercy hast mightily preserued me from infinite perils.

And now, Lord, even now, seeing my life wasteth in heauines, and my yeares consume in sorrow: sith I am a reproach even among my neighbours, and all my friends faile me: and seeing I am even at the point to perish, be pleased to thinke on my miseries, and send me speedy relefe.

As thy goodnesse, O Lord, is great, which thou hast laid up as in a treasury for all that feare thee: so let thy mercy

mercy appeare, and thy prouidence, and power toward me be ſeen among ſuch as think indeed thou haſt forſaken me vtterly.

O Lord, increaſe my Faith.

The Motive to the fifth Prayer.

WHerein the poore man appealeth vnto God, being ſtricken with a kinde of deſpaire, becauſe there be that ſay of him, There is no help for him in God: hee therefore not only cryeth vnto God, that he will conſider it, but he himſelfe alſo entreth into the cauſe why they ſo ſay, and findeth it to be for that they ſee his ſtore conſumed, and his Basket emptied, and his foes furious againſt him; but he herewith not diſmayed, reaſoneth againſt theſe mens infidelity; who, in theſe their allegations ſeeme to deny, that either there is a God, or that he careth for, or will, or can help the poore. And yet hee preſumeth not vpon his owne integrity, but confeſſeth God to be juſt, and rightly may puniſh ſinners, among whom he is the greateſt: and he findeth this temptation to be very grieuous: he prayeth God to ſecond

his feeble nature, by his free grace, & that he will ſtay him with his ſtaffe, while hee is but a weak man, and may eaſily bee burthened above his owne ſtrength. But being aſſiſted by God, he aſſureth himſelfe that no arme of fleſh can prevaile further againſt him, than ſhall be profitable for him: nay, he is aſſured, that it ſhall come ſo to paſſe, that even they that moſt upbraid him, ſhall acknowledge the mighty hand of God in delivering him, and therefore determineth to waite the good pleaſure of God, when and how it ſhall come to paſſe, and will not be diſcouraged though men ſay *There is no help for him in God.*

The fifth Prayer, wherein the poore man prayeth God to keepe him from deſpaire, howſoever men go about to make him afraid.

IN thee, O Lord, I put my truſt, and yet there are that ſay There is no help for me in thee: but thou art my God; how ſay they then Thou canſt not help me? ſith thou art moſt loving, and abſolutely all-ſufficient.

I am indeed brought low and much weakned, I have no helper among the

ſons of men. This they conſider that ſay There is no help for me in thee.

They perceive that my Basket is empty, they ſee that my ſtoze is conſumed, and therefoze they ſay There is no help for me, nor recovery of me by thee.

I ponder theſe their wozds, O Lozd, in my heart, and keep ſilence; I conſider their thoughts, yet I faint not: I marke what they ſpeake of me, and yet I deſpaire not: foz thou art my God that canſt defend mee; my Father that canſt reſtoze me, and ſuſtaine me: thou art to me all in all: how ſay they then There is no help for me in thee?

Do not theſe men ſay in their hearts Thou art not God, that thus diminiſh thy power? and that thou art either unable, oz unwilling to help the needy, and to uphold thy diſtreſſed Children? but as thou knoweſt them Lyars, ſo make them know their vain conceits, by ſome ſure token that thou never faileſt them foz ever that perſevere conſtantly, and truſt truly in thee unto the end.

Thou art indeed a jealous God, and puniſheſt ſuch as go aſtray, yet thou art a loving God, and calleſt thy choſen children from their evill wayes, by a gentle direction.

And therefoze fooliſh and unadviſed

are they, that measure thy favour towards men, by the fulnesse of good things tending to the saciety of fleshly desires: and thy displeasure, by want and affliction: that think that thou lovest them that thou feedest fat with the plenty of worldly riches and pleasures of this life, and hatest them that are low by crosses and corrections.

And great is this temptation (good Father) unles thou second our feeble natures by thy grace, being touched with thy correcting hand; stay me therefore, O stay me with thy staffe, whilest thou smitest me with thy punishing rod.

Lay not upon me wretched man, a more heavy burthen than I shall be able to beare. And though thou seest it most convenient for me to suffer want, afflictions, crosses, and reproaches in this life; to the end that I be not miscarried with ỹ pleasing vanities of this world, yet withall consider that I am but a man, weak, and unapt to beare the yoke of oversharp trials, without such supply of thy blessed comfort, inward, and outward, as may maintaine faith, and bodily necessaries in mee, and for me.

So shall I rejoyce in my low estate, and no calamity shall bring me into

despaire

deſpaire of thy prouident protection: I ſhall be aſſured that thou art indeed my God, and that whatſoeuer men ſay of me to the contrary, thou art and wilt be my helper in the time of my greateſt need.

And then ſhall it come to paſſe, that euen theſe men ſhall ſee how great thy goodnes is, which thou haſt in ſtore for them that feare thee, & thy mercy which thou ſhewest them that truſt in thee, euen in the ſight of the ſons of men.

They ſhall ſee and behold how thou doſt ſeeme to expoſe thy children, as it were to the fury and rage of the worlds miſeries, and yet doſt hide them as in a ſacred Sanctuary, a place whereunto the proud, and ſuch as embrace vanity, ſhall neuer come.

And ſuch as now purſue me, either with hate or reproach, ſhall ſee in the end, that there is help only in thee, and that no arme of fleſh can preuaile a-gainſt thee, O God, nor againſt them that truſt in thee.

They ſhall ſay, when they ſee the iſſue of my hope to be good, and that my proſperity is renewed, Loe, wee thought this man mad, wee deemed him a caſtaway; but loe, the Lord, in whom he truſted, hath made him to ſtand, and

his hand hath brought to passe what he desired.

And I my selfe shall then consider that I erred, when rashly I said I was utterly cast downe, for that when I cryed, thou seemedst not to heare; when I sought thee, thou seemedst to hide thee from me: and when I complained unto thee, thou diddest not regard it. I shall then confesse, that thy wisdome in humbling me, thy mercy in sustaining mee, and thy providence in relieving me, doth passe the capacity of the wisest men.

Therefore (dear Father) I will yet waite that acceptable time, I will yet attend thy good pleasure and will, and will not indent with thee when, nor direct thee the manner how thou shouldest helpe mee: but submitting my selfe unto thee, I will hold my peace, though men say yet of me There is no helpe for me in thee.

O Lord, increase my faith.

The Motive to the sixth Prayer.

THe poore Man finding the troubles of this life grievous unto him still, begins his Prayer with a Meditation where-

wherein he deſireth to leave the Earth, and earthly things, and to be with God, where all good things are; flying to God with ſerious lamentations, for that God abſenteth himſelfe, and keepeth back his comfort, notwithſtanding his long crying unto him: And therefore heartily prayeth, that God will heare him, and help him now in deepeſt of his troubles: being become ignominious to the world, by reaſon of his miſeries, inſomuch as he is deemed to be a ſcorne of men: and withall ſeemeth to be rapt up with the contemplation of Heaven and heavenly things. And ſtanding thus ballanced betweene griefe of his croſſes, and joy of his comfort to come, he reſolveth himſelfe to endure for the time, and referreth the end and managing of his courſe to God alone, to whom he prayeth, that he will ſo much favour him, as that he may receive ſuch inward conſolation, and outward comfort, as he may have cauſe to begin his praiſe of God here, for his delivery: promiſing as it were in himſelfe, that he will glory in nothing in this life (howſoeuer he be advanced) but in God only. But fearing leſt he ſhould be deprived of the occaſion of praiſing God, for his help extended; he inſtantly beſeecheth God, that as

he is beaten downe by his corrections, ſo he may be raiſed againe by his mercy and providence.

The ſixth Prayer, to learne how to leave the world, and worldly things, and to deſire heaven and heavenly things.

My ſoule longeth and thirſteth for the living God, I deſire to appeare before his glorious preſence, that I may ſee the good things that he hath laid up in heaven for them that are his.

For I am weary of my groaning, I faint under the moſt cruel burthen of the miſeries, which he for my ſins hath laid juſtly upon me here in this mortall life.

O God, the Rock of my ſtrength, Lord of mercy, why ſuffereſt thou me thus to languiſh & find no reliefe? why mourne I daily, and have no comfort? why cry I unto thee, and thou heareſt not? why doe my ſorrowes increaſe, ſith I ſeek thee unfainedly?

Defend me, O defend me in this time of my greateſt danger, relieve me in the time of my moſt need, preſerve me from the mercileſſe and cruell men, feed me with the hid treaſures of the love

love, and multiply thy bleſſings upon me; for I am poor, miſerable, and paſt help, unleſſe thou help me, and ſuſtaine me, O Lord.

Be not farre away from me, and put me not altogether to confuſion: let me not utterly periſh, while there is none to help: I am ignominious in the ſight of all men, by reaſon of my miſeries; & miſerable, by reaſon of my ſins: I am a reproach unto my neighbours, and many jeſt and laugh at my fall.

Inſomuch as I am aſhamed to be ſeene of men, and wiſh I were able to flie out of the earth, and that I might once be, where I might with joy behold thee in thy triumphant Throne, where is neither hunger, nor thirſt, nor nakednesſe, nor want, nor ignominy, nor ſinne, nor death; but all fulneſſe, and glory, and truth, and joy, and life eternall.

O ſweet being with thee, moſt happy dwelling and abiding with thee!

But loe, Lord, this place ſo glorious, theſe joyes ſo ſweet, and theſe comforts ſo ſure, are not attained unto, but with unſavory affliction in this life. This future, happy, and immortall life, cannot be without the death and ſuffering of this mortall body.

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And therefore, Father eternall, be it unto me in this fraile life, even as thou wilt, that I may possesse thee, and the joyes with thee of eternall life.

Afford me thy favour, let me enjoy thy blessings, even here in this life, that I may here begin to joy in thee, & here begin to praise thee among the children of men, that they may see and consider, that though great are the troubles, and miseries, and afflictions, which the righteous suffer here, thou yet deliverest them out of all. So shall I also give thanks unto thee, thy praise shall be in my mouth continually: my soule, and mine inward parts shall glory in thee, and glorifie thee.

I will say unto thee, O mine hope and my fortresse, thou art my God, in thee will I trust: when thou shalt make me glad againe, I will be glad in thee: and when I rejoyce, I will rejoyce in thee; for it is thy selfe only that comforteth the abject, & deliverest the poore from them that persecute them.

Awake therefore in time (O Lord) awake, preserve me, that I perish not in these miseries, and lest I being as one forgotten and forsaken of thee, be censured a cast-away among such as are me: and so being depriued of the

occaſion of prayſing thee for my deliverance, I be driven from one ſorrow to another, and all my hope turned into diſtruſt of any recovery. Hide not thou therefore thy face, forget not my miſeries, and be not careleſſe of mine afflictions for ever.

My ſoule is beaten downe even to the duſt, my heart fainteth, my hands become weake, my knees waxe feeble, mine eyes are dimme, and all the parts of my body are vexed and I have continually mourning in my miſeries.

O ſee & regard my miſerable plight, looke upon my griefes, and eaſe the intolerable burthens of my calamities, for though thou haſt made a great wound by thy corrections, yet O Lord, thou canſt cure it againe with ſpirituall comfort, and not withhold the outward good things ordained for the comfort of thy children in this life.

Turne thy face unto me, which I inſtantly ſeeke, ſend downe thine aide which I heartily crave, and have mercy upon me, for I am moſt deſolate and poore.

Riſe up, O Lord, riſe up, thou that are loving and bountifull: let me riſe up againe by thee, that am thrownne downe by thee; and though my ſinnes

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(as a ſword) have cut me from thy favour, let the righteouſneſſe of thy Beloved unite me unto thee again, in ſuch ſort, as nothing may ſeparate me from thee for ever.

O Lord, increaſe our faith.

A Motive to the ſeventh Prayer; in which the poore diſtreſſed man ſheweth his deſire, to hold faſt the Promiſes of God, and to ſhew himſelfe thankfull.

THe poore man being lately in an extreame agony, neer unto deſpaire, by reaſon of his ſinnes and miſeries, hee here begins to rowze himſelfe up againe, ſuddenly crying out, that the Lord is yet his hope, and therefore promiſeth to hold faſt by him, and not to give over for ever: no, whatſoever troubles doe befall him, and miſeries aſſaile him: yea, howſoever the world and worldly things be moved againſt him, he armeth himſelfe with faith in God, to ſtand with patience in all. Nay, ſuch is his aſſurance of a more bleſſed being, after his little time of triall, that he affirmeth theſe croſſes that happen here, to be but trifles, and of no weight to bee borne, in reſpect of the future happi-

neſſe: yet becauſe hee will not ſeeme ſenceleſſe of Gods corrections, and bee idle in well-doing, he ſtill ſolliciteth the Lord for tokens of his love here; namely, that he will renue him with ſpirituall underſtanding, and cleanſe his affections, that he may think, ſpeak, and do all to the glory of his Name, and that his tongue may bee an inſtrument to praiſe him before the children of men, for his delivery: promiſing to continue conſtant till the time appointed.

The ſeventh Prayer in diſtreſſe.

O Lord, thou art yet my hope and ſtrength, thou art an helper in trouble, and doſt not hide thee for ever from thy diſtreſſed children.

Therefore I will yet hold faſt by thee, and will yet truſt in thee, while I live and have breath: I will not utterly faint nor feare, though greater ſtormes yet ariſe than hitherto I have endured: though the Earth tremble under me, and all thy creatures rage round about me, I will ſay ſtill, and confeſſe and acknowledge, that thou art my God, and therefore thou wi't

not

not suffer me to be utterly lost, or perish altogether.

No, Lord, though the earth be moved, and though the mountains be tumbled into the middest of the Sea, though the waters roare and swell, & the lofty hils tremble at the fury thereof: yet will I not be discouraged, because I have thee my Salvation.

Should I then faint at the small afflictions, which as little darts, thou shootest at me in love, not to kill me, but to put me in mind of my vanity, and forgetfulnesse of thee, to call me from mine errours of the truth, from sinne to salvation, and from death to eternall life? I must confesse against my selfe, that I have deserved the darts of eternal death, and to be shut out of the Land of the Living: but mitigate thy anger, & turne thy heavy displeasure into love & lively relieſe, and let me once taste and be refreshed with the comforting River that maketh glad thy distressed children.

O God of hoasts, come and behold my desolation, and cause those thy deadly darts, which stick so fast in me, by little and little to fall away, and cure the wounds which thou hast made.

Binde up the sores of my sorrowfull soule, cleanse the corrupted affections of my

my defiled heart, lighten the dimme eyes of my darke underſtanding, waſh me throughly from mine iniquities, and purifie me from my ſinne.

Make me to heare joy and gladneſſe againe after my long mourning, give me reliefe againe after my long want, ſet me upon a ſure Rocke, and plant me on a fruitfull ground among the flouriſhing trees, that proſper by the ſweet waters of thy lively favour.

Oh caſt me not away, deare Father, caſt me not away from thy preſence: reſtore me rather to the glory of thy ſalvation, and eſtabliſh me with thy free Spirit.

Lord, open my mouth, that my tongue may be an inſtrument to praiſe thee for thy liberall reliefe and ready helpe in my need and neceſſitie.

So when thou ſhalt renue my decayed ſtore, and repleniſh my empty Basket, when thou ſhalt yeeld comfort to my ſad ſoule, and refreſh my ſorrowfull heart, I will ſurely utter forth thy praiſe with unfained lips, I will give glory unto thy name, and publiſh thy mercy to all the world.

Oh be therefore unto me a ſpeedy helper, delay not too long to come, my ſalvation: for behold, I am in a miſe-

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rable caſe, as thou well knoweſt, poore, as thou ſeeſt.

Reject not yet my petition, who cry inſtantly to thee for helpe; O help, before I periſh utterly, hold me faſt by thy hand, and lift me up againe, before I fall altogether.

Thou haſt not promiſed, I know, that which thou wilt not performe; and therefore I will waite faithfully; for the time is at hand that thou haſt ordained for my delivery. And therefore by the priviledge of a lively hope which will never make them aſhamed that ſit it on thee, I wil perſevere: confirme my hope and make it perfect, until I may enjoy the lively fruits of thine aſſured ſalvation.

O Lord, increaſe my Faith.

The Motive to the eighth Prayer, in which the poore diſtreſſed man craveth pardon for his ſins, the cauſe of his miſeries.

THe poore man, as it were overcharged with the burthen of his miſeries, wiſheth himſelfe wings to flie away from all occaſions of calamities: but forthwith checketh his raſhneſſe and folly, in ſeeming deſirous to hide him from

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God that is everywhere, and can everywhere punish the transgressions of his will. And therefore prayeth, that God will bridle his affections, and give him patience, appealing unto the Almighty, who knoweth his desires to doe well, though the perversnesse of his nature doe draw him into things offensive; and therefore disclaiming his owne worthinesse, craveth pardon and mercy, acknowledging the generall weaknesse of all mankinde, and his owne to bee the greatest of all; and therefore prayeth for strength, for wisdome, & instruction: affirming him to be most happy indeed, whom he favoureth, by reason of the infinite blessings that he even here enjoyeth in this mortall life: although he withall cryeth out against the miseries that doe still oppresse him: keeping fast hold through hope, that yet God will not suffer him to perish, nor fall utterly, because he is a Rock whereon the righteous, such as do take hold of the death and passion of Christ, do rest more safe from all danger; and therefore concludeth his prayer with an instant petition, that God will give him a blessed end of his hope, that he may talk of his glory, and sing of his praise, that all men may see by his example, that God respecteth the cause of the needy.

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The eighth Prayer in distresse.

O That I had wings like a Dove, then would I flie away from these troubles, and make mine abode in the wilderneſſe, among the thick bushes and branches of the Cedars, rather than to endure these intolerable miseries among the sonnes of men.

But alas, Lord, what do I consult thus with the vaine wisedome of flesh and blood? thou art God, and were I in the wilderneſſe, thou art there; went I in the uttermost parts of the earth, thou art there: were I on the highest mountaines, or in the bowels of the earth, or in the sea, or in the clouds, thou art there, & canst there also find me out, and there visit mine iniquities with stripes, and my sins with scourges.

It booteth me not to covet to hide me from thee: better is it for me to subject me unto thy will. And therefore bridle my affections, tame the unruliness and fiercenes of my heart, refrain the words of my mouth, teach me right wisedome, & learne me true understanding: vouchsafe me perfect patience and then shall I be neerest unto that liberty which I long for, and best freed from the dan-

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gers which I feare, and ſooneſt enjoy the comforts that I deſire.

O make no long tarrying O Lord, but haſten my deliverance; preſerve me from the furious ſtormes, and raging tempeſts that are yet ready to give my wearied ſoule a new encounter.

Wherefore haſt thou left unto us (by thy word) a commandement to caſt our care upon thee, promiſing to comfort us, and to eaſe us? it is not to deceive, but to deliver us.

Thou ſeeſt my deſires, and knoweſt the ſecrets of my heart, & all my wayes are manifeſt before thee. If therefore I ſhould juſtifie my ſelfe, thou wilt condemne me: if I hide my ſinnes, thou findeſt out my corruptions, and that all my righteouſneſſe is worſe than vanity it ſelfe.

And therefore diſclaiming mine integrity, I crave pardon, and aske mercy, wherein thou art rich, and whereof thou art moſt bountifull, even to ſuch as acknowledge their owne weakeneſſe, wants, and wickedneſſe.

To thy mercy I appeale, I flie unto thee, I depend on thee, I lay my burden upon thee, fearing thee, & reverencing thee, loving thee, and truſting thee.

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What imperfections, O Lord, seest thou in me, for which thou shouldest thus afflict me? O wretch that I am, a most wicked one, a corrupted one, defiled within, and without, how can I pleade any good duties done unto thee?

But, good Father thou art not ignorant of the generall vanitie of man, who is evill in his best wayes, and the most pure of us is unperfect. Pardon then my weaknesse, and give me that strength and that zeale, and that obedience, and that perfect love, that thou requirest.

Be unto me a Father to instruct me in true wisedome; be unto me a guide to lead me in that way that leadeth unto life, that after my long estraying from thee, I may be at last brought home to thy blessed favour againe, wherein is life, and liberty, and comfort, and fulnesse, and joy, and rest, and peace for ever.

O happy is he, that is in thy protection: most happy is he whom thou favourest: for he is wise, he is strong, he is godly, he is fed, he is clad, he is safe, and he is rich in every good thing.

When he calleth, thou heares; when he asketh, thou givest; when he seeketh, he findeth; when he is sicke,

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thou cureſt him; when he is poore, thou prouideſt for him; when he is ſad, thou comforteſt him: when he is weary, thou eaſeſt him; when hee hungreth, thou feedeſt him; when hee is in danger, thou preſerueſt him, when hee is hated, thou loueſt him; when hee is dead, he then entreth into that life which is eternall, and then partaketh of the ioyes which are unſpeakable.

Oh, accept me into thy fauor, wherein are ſo many bleſſings certain; furniſh me with theſe bleſſings, wherein are ſo ſweet contentations, and beſtow on me thoſe graces that make the moſt deſpiſed in the world, moſt honourable with thee. So ſhall my ſorrowes be turned into ioy, my want into ſufficiencie, my teares into gladnes, and all my miſeries into godly mirth.

Deliuer my ſoule from death, keepe my feet from ſliding, let me walk righteouſly before thee, and call inſtantly upon thee, who performeſt thy promiſes, and ſuffereſt none to depart emptie away, that ſeeks thee with their whole hearts.

Oh ſend therefore, and ſaue mee from them that would deuoure mee, and from that which afflicteth me; for

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my ſoule is among Lyons, I wade as thorow a raging ſea: I dwell among men ſet on fire againſt me, whoſe teeth are ſpeares, and whoſe tongues are as a two-edged ſword: let thy mercy therefore and truth be my ſhield and buckler.

Thou haſt ever been my hope; help me therefore, and let not my troubles increaſe; renew my joyes, and ſet me upon the rock of never-failing reliefe, and let my reſt and refuge be for ever under the ſhadow of thy protection.

Bring to paſſe what is fit for me, which thou knoweſt expedient; let the Righteous ſee the bleſſed end of my hope, that they may likewiſe talke of thy glory, and ſpeake of thy praiſe.

And all men ſhall ſay, Verily, there is fruit for the righteous; doubtleſſe, there is a God that worketh good for them that are of a perfect heart.

O Lord, increaſe my faith.

The Motive to the ninth Prayer for aſſurance of Gods providence.

THe poore Man, notwithſtanding his preſent heavie burthen of affliction, hath and feeleth in himſelfe an inward inſtinct of comfort, and in meere zeale of Gods glory, breaketh out into admiration

ration, it were of his infinite Majeſtie, power & excellency, & conſequently, recounteth the innumerable bleſſings, and infinite mercies of the Lord: who ſo regardeth the frailty of man, as he ſeemeth to winke at his many evils, confeſſing it the meer kindnes, & free favour of God, that all mankinde is not confounded for diſobedience; laying upon himſelfe the guilt of his own ſins, for which beyond all other, the Lord may juſtly puniſh him, acknowledging that hee more offendeth God by his ſins, than he can appeaſe him with his praiers, and doth more move him to anger by his tranſgreſſions, than hee can appeaſe him by his beſt zeal: and yet he longeth ſtill to be at one with God, in whom hee knoweth there is mercie and love, and libertie, and reliefe: In hope whereof, and that God will remember his loving kindneſſe again towards him, hee will yet truſt and pray, and bee patient: And yet ſeeing his corruption ſtill ſtrong to beare downe his faith in God, prayeth God to bridle his ungodly affections, leſt hee feare over much, and ſo faint and give over his ſuit; and deſireth by the examples of *Iob*, *Ioſeph*, and *David*, and other godly Fathers, that endured their troubles patiently, he may likewiſe

wise bee patient unto the end. And thus rowsing up his thoughts, and sorrowfull soule, with the sweet consideration of infinite comforts (which his loving God hath ever, and doth daily bestow upon his poore oppressed Children) hee resolveth, not to faint.

The ninth Prayer, in which the poore distressed man acknowledgeth that though God doe deservedly punish him, yet hee assureth himself that God will relieve him.

O Lord my God, thy name is most excellent in all the world, thy glory is spread abroad thorow the Heavens, & thy praise is uttered by all thy creatures, as in an universall harmony, thorow Heaven and Earth.

For thy mercies are infinite, and thy blessings without number, that thou hast bestowed upon them all, especially upon the children of men, who yet among all other creatures, are most forgetfull, & apt'st to breake out into strongest disobedience against thy Majesty:

and

and of thy free favour and mercy it is that all Adams iſſue is not utterly rooted out of the Land of the Living.

And I for my part (Father moſt loving) cannot hold my ſelfe guiltleſſe of infinite evils, whereby I have yelded greateſt cauſe among many, that thou ſhouldeſt puniſh even the whole world for diſobedience, but my ſelfe eſpecially, I confeſſe worthy of my miſeries, and deſerv not to the uſe of the air to breath in, nor of any of thy creatures to bee comforted by them.

Worthily therefore haſt thou afflicted me, & worthily maiſt thou ſtill viſit me: for I ſee I doe rather more incenſe thee by my ſinnes, than appeaſe thee by my prayers, I more offend thee by tranſgreſſions, than I can pleaſe thee by my beſt zeale.

I faint at mine owne unworthines, yet faine would I bee at one with thee, in whom is only ſafety and ſuccour, and aſſured ſalvation, to them that truly reforme their lives, & rightly frame their repentance, and ſincerely follow thy will which is thine owne gift.

Wilthis I deſire to performe, and diſtruſt thee not: for thou haſt promiſed pardon to the penitent, and releefe,

to the lowly, and to bee with them that ſeeke thee, & to hold them up that hold by thee, and to inſtruct them that ſeeke wiſdome of thee.

Forasmuch therefore, as I have ſo long cryed unto thee, and ſo long ſought thee, I will yet hope, though I ſhut up my ſad ſoule in ſilence, onely upon thee who well conſidereſt the inward groanes, and rightly ponderest the ſorrowes, and ſighs, and wants, and deſires of thy diſtreſſed Children, though they ſeeme mute in their lippes, and to ſpeake nothing with their tongues.

If thou mighteſt at all have beene pleaſed to heare my earneſt cries, thou mighteſt have heard mee: if it might have pleaſed thee to ſuccour me by earneſt deſires, I might have beene relieved. But loe, the time is not yet come, that thou haſt appointed for my deliverie, and therefore I will ſtill wait, and not bee weary; for my helpe and my comfort, and my life, and my ſalvation dependeth on thee.

O bridle therefore all ungodly affections in me: let me neither murmure, nor grudge, nor feare, nor faint, but with patience (in well doing) tarry till thou haſt decreed to have mercy upon mee.

For

For is not there an appointed time for all things? Iob was brought low by thee: yet at thine appointed time lifted up againe, Ioseph was long afflicted in prison; yet when thou sawest the time he was advanced againe. Thy deare David was long and fiercely persecuted, yet at length established in his desired dignitie.

When the poore Widow was even at the end of her hope of further releefe, her cruze of oyle being emptied, and her bessell of meale spent, even then biddest thou send her a relieving guest, by whom thou gavest her increase of necessary succour.

Therefore yet a little while, & my appointed time will come, wherein I shall be also delivered out of all my miseries.

Yea, thou art my strength, & my portion, and my defence, and my salvation: thou seest my miseries what they are, and how many they be, and how heavy they lye upon mee; for thou that sendest them, art not ignorant of them; and thou that madest mee, well knowest what is fittest to preserve me.

I am brought to the very pit of confusion, as the naturall man deemeth; but thou hast decreed the time of my de-

ſlvery, to mee unknowne, that when it commeth, I may reioyce in thee, & not attribute my recovery to the fleſhly aid of mortall men, which I have ſought in vaine; yea, whyle I called inſtantly upon thee, that I might acknowledge all helpe to proceed from thee, & all that the world affordeth to be but the effects of thy love of thy power, and of thy providence.

Oh, bleſſed is the man whom thou chooſeſt, and cauſeſt to come unto thee by afflictions: for although hee ſeemeth to be a companion of Death, yet hee liveth by the ſecret ſweetneſſe of the pleaſures of thy inward conſolation, & ſafely dwelleth in the Courts of thy protection, feeding on the lively aſſurance of thy Providence and Love, and fainteth not at any frowne of the mightieſt on earth.

So am I aſſured, O Lord, that thou art my portion, and thou tendreſt mee as a Son, though thou viſit mee with thy rod as a ſinner: and that thou wilt not ſuffer me to fall utterly, though thou ſeeme to correct me ſharply.

Although I ſeeme to bee depryved of all hope of recovery of thy wonted comfort, becauſe I ſee no ready meane be-

fore

fore mine eyes nor preſent likelyhood notwithſtanding my long and inſtant prayers, I will not ſhrinke, knowing this, that thy love is infinite, thy power wonderfull, and thy providence paſt finding out.

For if the ſtony Rocke, and the withered Jaw-bone could yeeld water to refreſh the thirſty: if thou couldeſt ſend Manna from heaven, and meat by a Raven, and feed ſo many thouſand people with little ſhew of bread: if thou couldeſt ſend Quailes ſo plenteouſly in the Deſart, with infinite other things miraculouſly, for thy diſtreſſed Children: confirme my Faith evermore, that I may conſtantly beleeve that thou both canſt, and wilt in thy good time relieve mee.

All power belongeth unto thee: who then will ſay, or who can imagine that thou canſt not help when moſt need is? who will ſay thou haſt not love, ſeeing thou ſo freely haſt done theſe many and mighty things for thy diſtreſſed Children that could not relieve themſelves?

But loe (Lord) all things are thine, the Heavens are thine, and the Earth is thine, the Cattell in the Fields, the Fowles on the Mountaines, the Gold

and Silver, and all that is aboue vs, beneath vs, is thine: who then can ſay, thou canſt not giue and beſtow on whom thou wilt, what thou wilt, when thou wilt?

Thou makeſt the corne to growe, and watereſt the earth with thy ſweet ſhowres from aboue, ſo that euen the beaſts alſo of the field are fed, as by the dew of heauen.

Sith then that thou art Lord of all, and ſith thou commandeſt and forbiddeſt, ſith thou makeſt poore & enricheſt, ſith thou throweſt downe and aduanceſt, ſith thou trieſt and rewardeſt, and ſith thou doſt what thou wilt, and in what manner thou wilt, to whom thou wilt, and when thou wilt; and no man can command thee, or forbid thee; I yeild me wholly to thy will, and crabe onely to will as thou willeſt, and do as thou directeſt in all things. Be it thus, deare Father; for his merits that thou moſt dearely loueſt, that died, and roſe againe for all, and who ſitteth with thee, a Mediator for all; for his ſake, Father, heare and helpe me in time conuenient. Amen.

O Lord increaſe my Faith.

A Motive to thankfulnes to God, for comfort and reliefe received of him, after long praying unto him in the time of neceſſitie and affliction.

Pſal. 28.7.

The Lord is my ſtrength and my ſhield, my heart truſted in him, and I was holpen, therefore my heart ſhall rejoyce, and with my tongue will I praiſe him.

AS no man knoweth how profitable a thing Phyſick is, but hee that hath beene ſicke, and hath beene eaſed by it, nor of what value faithfull friends are, but he that hath bẽn brought to extreme need, and taſted of their help: ſo none can ſufficiently comprehend, how great the goodneſſe of God is, but ſuch as have bẽn tryed by ſome affliction, & felt grievous calamitie, and have beene delivered by God out of their dangers, and miſeries, or in ſome meaſure bẽn eaſed. And if hee that in ſickneſſe hath received health by phyſick, if he that in his great neceſſitie and want hath beene relieved by friends, do not acknowledge

the benefit received by either of them, will not all men of civill carriage condemne them of ingratitude? So, & far more worthy is he to be condemned, that being afflicted by whatsoeu r meanes, and so delivered by the providence and favour of God, if hee stand silent and mute, not endeavouring to give God the praise and glory of his delivery. This I confesse is my case, & no doubt there is no man exempted out of the number of them whom God hath delivered out of one danger, & affliction, or another: But some being blinde of that side, se no other meanes of their deliverie, but their selfe-wit, policie, strength, or carnall meanes, never turning eye to the true helpe, the power and providence of God: and that is the cause why (as there were of ten Lepers, but one returned to give thanks to Christ) so few, scarcely one of ten that receive blessings and comforts at the hands of God, returne thanks truly to God for the same, and yet there is not one of what estate, degree, or profession he be of, but must (if he be not an Atheist) acknowledge himselfe a debter unto God in this behalfe, who requireth but onely thankfulnesse for all his benefits. Some may say, they

were never afflicted, never oppressed, never distressed, never in danger, for they have had continuall prosperity, and therefore could never observe, wherein God hath shewed them any such needfull deliverance: some are borne noble, some left rich, many preferred to Offices, and that immediatly of their Parents, Friends, or themselves, never conceiving that the hand of God had a share in these. And therefore (if to any) they give the glorie to the wrong meanes, forgetting their Creator, by whom they were made, preserved, and by whom they were (indeed) preferred to place of dignity or profit, by whom they were taught and instructed in the misteries. Whereby they become glorious in the world, and so become graceless usurpers of Gods gracious and free blessings, in recompence whereof it is often observed, that God (as it were, winking at their vanities for a time) permitteth them to runne their owne race, untill they fall into some apparent dangers: as some into want, some into disgrace, some into sicknesse, some into the hands of Enemies, some into grosse fatuitie and foolishnesse. In all which they runne unto their former divine considerations, seeking redre-

ſſe

by wrong meanes, and finding none, they then consult with some better guid, who sets them in the way to seek God, who being mercifull refuseth not to be their refuge that come unto him at length, by faith and praier; who yet will seeme not to heare them by & by, when they speak unto him; nor to give what, and when they aske, to make them the more earnest and fervent in asking, and finding at the length Gods favour, and receiving in some measure what they want, then the upright in heart (as David saith) become thankfull, having gotten comfort from the Lord, they willingly give him the glory: the true children of God cannot rest contented, whē God hath refresht them with his mercies, till they have truly given the Lord againe his due praises: a marke to distinguish the children of God from the wicked, who swallow up all Gods blessings, namely the profitable and pleasing things of this life, ascribing the glorie, and doing their Sacrifices (as it were) unto their owne armes for the same: what blessings soever God doth bestow upon them, they are nere the fuller of thankfulnesse, nor made thereby the more obedient to God, like the

Lake

Lake Aſphaltis, or the dead Sea, where-into Iordan runneth, the water of it ſelf being ſalt, becomes nothing the freſher by the ſweetneſſe of the quality, nor the bigger by the quantitie of the water of Iordan; they take from the Lord, without giving againe; like barren and unprofitable ground, that receiveth the ſæd; but returneth none, and therefore, is neer unto burning (as the Prophet Hoſea ſaith) whoſe end is to be burned. Let us therfore learne to be thankfull to God for every benefit receibed of God, which if it increaſeth not thankfulneſſe, it increaſeth judgement. It is a dangerous thing to forget God, in thankſgiving, neglecting heaven, and heavenly things, & to mind the world onely and worldly things: they that preach unto themſelves peace, without peace with God in what outward ſtate of contentments ſoever they ſtand in their owne conceits, and in the view & admiration of men, they bee but in ſlippery ſtate: though they ſeeme to have no occaſion to flie unto God for ſuccour, they are in deeper danger than he whoſe eſtate without ſeemeth moſt dangerous, who yet within hath an aſſurance of the helpe of Iehovah. Such as to whom

Chriſt

Christ spake, Joh. 16. Verily, verily, I say unto you, ye shall weepe and lament, but the world (such as have all things in the world at their desires) shall reioyce: and ye shall sorrow, but your sorrow shall be turned into ioy.

You shall be deliuered from all your dangers, wherein you shall reioyce, and glorifie God for your deliuerance, whereas this sentence beeing turned contrary, may be applied unto such, as forgetting their duties and thankfulnesse to God, because they are full, and thinke they have no neede of Gods assistance: Verily, verily, I say unto you, yee shall reioyce and triumph, but the godly shall lament and mourne; ye shall laugh, but your laughter shall bee turned into weeping.

But I will leave the ungratefull worldlings, whom not I, but God will judge, & will onely seeke to stir up my selfe and others that are afflicted, to flie unto God, as I have done, assuring them in the good time they shall be comforted. And let patience have its true worke in you that are in any affliction, and let true thankfulnes appeare in you, that have beene any way comforted by the Lord. Patience and Thankfulnesse

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ar qualities, or rather vertues, obser-
bed only in the children of God, yet are
they not in these accounted fooles or
mad men: for if a man that feareth God
fall into penurie, poverie want or into
any kinde of miserie, or is overtaken
with any strong temptation, or tried by
Gods visitation, hee is censured accor-
ding to the naturall & carnall opinion of
the worldly minded, who as they are
blind in heavenly things, & in the secret
disposition of the things of God, so judge
they amisse of the man afflicted holding
him as a man accursed of God, because
hee is chastened of God: and themselves,
whose matters prosper well in y world,
to be only blessed as by desert: and this
breedeth such contempt of the rich to-
wards the poore, fearing God, and this
usurpeth such reverence of the poore to-
wards the rich, both which especially
proceed of an over-good opinion that
the rich have of themselves, & of a base
conceit they have of such as are of low
estate, though they bee the dearest chil-
dren of God: which in the rich is er-
roganey, and in the poore, fearing God,
humilitie: yet it often commeth to passe,
that the rich are made poore, the high
are made low, & the most glorious be-

come

come deſpiſed: and againe, the poore are made rich, the lowly exalted, and ſuch as were before deſpiſed, become honourable even among men, according to the ſaying of the bleſſed Virgin, The Lord ſheweth ſtrength with his arme, hee ſcattereth the proud in the imagination of their hearts, he putteth downe the mightie from their ſeats, and exalteth the humble and meeke; hee filleth the hungrie with good things, and ſendeth the rich emptie away. These are the works of Gods juſtice and providence: his juſtice then ſheweth it ſelfe, when hee plucketh downe the ingratefull arrogant, and his providence is providing for, and exalting the faithfully thankful poore man.

The firſt cannot pretend injuſtice or wrong in God, for taking away from him that which he falſly ſuggeſted to be his, in ſuch ſort, as he was not beholden to God for it: neither can the other, (nor will he) aſſume unto himſelfe merit to have that beſtowed upon him by deſert, which hee cannot but acknowledge, and thankfully accept to bee the free gift of God: as God is juſt, ſo he is mercifull, and even in this caſe of his juſtice he ſheweth mercy, to the end men

may

may seeke and finde mercy: and in this case of his providence, hee confirmeth his mercy, and performeth his promise: ℔ one to move to thankfulnes, the other to increase and continue it: hee interrupteth the haughty and high-minded in the way of their pride, fatherly, to reclaime them from the way of death, the end of Gods corrections. The godliest men are many times, and by many meanes likewise plunged into dangers, but they feele in their sharpest afflictions sweetest comforts: for though they feele the rod of Gods correcting hand, yet they hold fast by the staffe of his mercie praying unto God for deliverie, not as they will, but as the Lord will: not for their owne private benefit onely, but also, and especially, that his glorie, and power, by their deliverance might bee the more celebrated of all that feare him: for there is not a more forcible inducement of imitation than successe: when men see the issue of another mans course, they will in discretion follow or forsake, as is the profit or danger, especially men of one profession, observe time and meane, and matter, & place, and person, of precedent good or ebill: & by the same endevor to frame

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and shape unto themselves a course answerable for their owne private commodities; this is the manner of worldlings: and shall not the Children of God make use of other mens most blessed successe of faithfull prayer for deliverie out of their miseries? who being in danger, seeing before his eyes ye manner how another in like perill was delivered, & will not seek the same way to bee relieved? It is the nature of true godlinesse, to publish every benefit received at the hands of God, as David in many places by his owne example, and many other holy men have done: & left their examples for us to follow, to the end that all, were it possible, might bee partakers of the knowledge of Gods providence & love towards all that seeke him with a true zeale, contrary to the course of worldly men, who covet to conceale the meanes whereby they atchieve commodities, not willing ye any should partake of their gaine. The man of God having that celestiall Jewell, in what measure soever, willingly & freely maketh all others that are desirous partakers of it, that they may grow likewise rich in the same faith, knowledge, & vertue with him, the godly must re-

joyce

joyce in him that most excelleth in divine vertues, not disdaining any for his poverty or baseneſſe of his worldly estate, but imbracing the poverty of the body & the estate of outward wants, in regard of the inward riches of the minde: for as hee that seemeth rich in outward things, may bee indeed a Bank-rupt; so he that is poor in carnall things, may be rich in heavenly: else were the miserable poore man more wretched than any creature, that walketh or creepeth upon the earth, flieth in the aire, or that fleeteth in the waters: of whom all have a contented being; but the poore oppressed man hath no comfort at all, if hee bee not inwardly comforted of God: in whom if he be truly comforted, his comfort is beyond all the world can afford.

The worldly Farmer, the rich Merchant, the gallant Gentleman, the honourable Person, and the greatest Monarch without the same hath no true comfort, but earthly and banishing shadowes of things without true comfort or continuance: yet is not this so taken, nor so accounted; for the glorious having onely terrene reverence, receive their glorie from the baseſt: but the poore despised, having confidence

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in God; have their glory from above: whereunto no earthly honour can compare. This then may worke in them patience to beare the burthen of miserie, here for a while, and for every small benefit or blessing which God shall bestow upon them, to bee truly thankfull, and yet not to deject themselves, and be so careless of their estates, as to neglect all lawfull meanes of worldly prosperity, because poverty, affliction, and persecution in the godly, seeme to be a glorious title, bearing as it were, the crosse of Christ thereby: But so far to endevour to atchieve necessary ability and outward peace, as that ambition may be farre from the thought in desiring, and avarice in using, or repining against what God sendeth: And to be carefull, diligent and faithfull in the execution of their callings, praying for a blessing at the hand of God; and if endevors prosper, alwayes to returne for all things praises unto God, that maketh all things prosper unto us: and if the industrie of our bodies, and the continuall care of our hearts cannot attaine to that which wee thinke, wee must rest contented with the portion allotted by him unto us, who knoweth better what is

is fit for us, then wee our ſelves, and yet never to give over praying unto the great Giver, who will never faile to adde more & more comfort as he ſeeth moſt juſt occaſion beſt knowne to himſelfe, and can turne all our croſſes and deepeſt afflictions, to our greateſt conſolation, when the beſt & moſt pleaſing earthly delights tend to the evill of ſuch as have them; or either abuſe them, or bee not thankefull for them. Such as are ignorant of ỳ diſcipline which God uſeth to inſtruct & educate his children, can conceive of no comfort and croſſes, becauſe as they are ſtrangers from the Schoole of God, ſo learne they not the things belonging to ſuch as are Gods Diſciples: but condemne what is to be approved, and approve what is to bee condemned; holding no man happie, but hee that proſpereth in his wayes, & he to whom all things ſucceed according to his hearts deſire, when indeed nothing is more dangerous, than fulneſſe of all things, which breedeth ſecuritie, & ſecurity killeth all other vertues, and reviveth all vices: carnall ſecuritie plucketh up faith (as it were) by the roots, Faith being the tree of all vertues, it dying, neglect of God and all godneſſe,

goodnesse begins to branch, and beares forgetfulnesse of dutie to God & men. Where then is thankfulnesse? Where is giving glory to God? where is Prayer & seeking to God for blessings, when he findeth no cause to aske for what he supposeth he enjoyeth? blessing himselfe in his owne wretched estate, which hee foolishly deemeth a most worthy and incomparable portion. But hee that is godly, abandoneth all carnall security, acknowledging himselfe never in so great danger, as when hee carnally thinkes himselfe most safe, and therefore taketh continuall occasion to flye unto GOD for dayly supply of daily wants, having no assurance of the continuance of any earthly thing, but from day to day: and therefore daily and hourely acknowledgeth the goodnesse of God, in giving him what hee daily enjoyeth. Hee forgetteth not that all things that hee hath, hee hath from God, his creation, his life, the use of all his limbes, his senses, his food, his raiment, his health, his ableness to performe the least duty in his calling, and whatsoever else, inward or outward, hee holdeth them at the will of the Almighty, to whom he prayeth for all graces and divine vertues, that he

may

may bee furniſhed with that riches that none can poſſeſſe but ſuch as have them from that great God, who giveth to them that aske, and upbraideth no man, neither denyeth hee any mans requeſt, if it bee according to his Will revealed in his Word: and for all that he giveth, requireth onely true thankefulneſſe for requitall: not that thankefulneſſe, which ſome carnally minded rich men would ſeeme to afford him, a Cap vailed with both his hands, with words onely, I thanke God: This may be counterfeit and lippe-thanke fulneſſe, which God reſpecteth as the offering of Hypocrites. The organs of the tongue and lippes are neceſſary inſtruments to declare the meaning of the heart if they move by the power of a feeling ſpirit: but if the mouth ſpeake in theſe divine offices what the heart inforceth not, it ſhall not onely not profit, but witnes againſt the heart & conſcience that deep diſſimulation before men, & hypocriſy before God, that ſhall worke their owne juſt condemnation. But we muſt fall downe upon the knees not only of the outward bodie, but of a lively feeling heart, and acknowledge, all we have received, to bee his bleſſing, and eſpeciall gift: which if wee can rightly ver-

perfect, it will follow, that of the ſame faith will proceed with words of thankfulnes, works of obedience, which God accepteth above all ſacrifices whatſoever. But who ſo ſtill asketh and receiveth with bleſſings, and only ſaith, They are the gifts of God, and diſpoſeth of them contrary to the rule which God hath preſcribed in his Word, that thankfulnes will returne into his boſome as ſin, and hee bee imputed a plaine uſurper of his bleſſings. For, as when a man by faire and flattering meanes obtaineth any thing of his friends, and having obtained it, rejecteth the kindneſſe of the Giver, and becommeth ingratefull and unkinde, what is it but meere extorting of the thing obtained? Although the All-ſeeing eye of God foreſee the heart, and knoweth how and to what end we aſk, whether for our owne gain, or his glory: and he often beſtoweth great benefits upon men, never deſiring them in open ſpeech. The very groanes of the heart aſcend unto God, & God is moved even with the meere deſires, & that oftentimes when they proceed not of faith; yea, granteth the very things that the wicked long for, but not for their comfort, only to fulfill their carnal

nall appetites, to make them so much the more beholden to him, for their worldly and corporall prosperity, and make their condemnation so much the more just, by how much they are inexcusable, for not serving God in true obedience, which is the summe of most acceptable thankfulnesse for all blessings. It is the nature of all men, to covet earthly things, which wee see God giveth to the evill as well, and in greater measure than to the godly: yet are the godly farre more thankfull for their smallest, than the wicked for their greatest portion; which last doe hunger and thirst continually to adde more and more corporall meanes, unto what they have: and no abundance can make a stay to their covetting, neither can there be satisfaction to the covetous. And howsoever it increase, all their thankfulnes is swallowed up in their chests, or cast upon their fields, given to their wits, to that Art, or drowned in their vanities, the back and belly have their condigne gratifications of the most, and they are most beholding to some, who rest as much indebted unto these two, in answering their necessity, as unto God in a sort, to whom they owe many, and will never

pay any thanks. And yet the prophaneſt of theſe will ſay, that all the things they enjoy, are the gifts of God. But as for the cordiall and true thankfulneſſe, it is a language unknowne unto them. The bleſſings of God to many, may be compared to ſweete ſhowres, and our hearts to dry ground, receiving them to refreſh it when it is weary, but returning no drops backe againe: no more doe unthankfull men returne condigne thanks for Gods greateſt benefits, but as the Sunne by his force and exhalations, draweth up the moiſtures of the ingratefull earth, by force, ſo when men can keep their uſurped & extorted earthly bleſſings no longer, then they beſtow them, and yet oftentimes not at all conſulting with the true owner, God the lender, but beſtow them to ſome ſuch ends as are diſpleaſing unto him, as was their former abuſing them. They diſpoſe of them by their wils, as it were againſt their wils: their Teſtaments are as teſtimonies of their unwillingneſſe to leave what they ſo dearely lobed, which proveth their groſſe ingratitude, even in their laſt conflict with death, who commonly is not ſo cruell an enemy, but he telleth a man by one token or another,

another, that hee must prepare himselfe to endure his encounter, sometimes many dales, many months, and often many yeeres, before hee shew his uttermost force: in all which time, the most forgetfull, and most unthankfull man might call himselfe to minde, and consult and consider wherefore and by whom the things hee enjoyeth, were bestowed upon him: if by his owne deserts, or by his owne meere industry, let him then kisse his owne hand as the author of his happinesse: but if it come of the free gift and meere benevolence of God, let him rather cut off his hands, than rest unthankfull to God, who can turne (as wee see) wealth into wretchednesse, mirth into mourning, health into sicknesse, strength into weaknesse, and all whatsoever a man in this world delighteth in, into bitternesse and wormwood: all which may be assured to turne to their good, whosoever rest patient and thankfull. Who then will not afford so small a recompence for so great blessings?

And all thankfulnesse is comprehended under this one word, Obedience. Sacrifices were acceptable duties done in their time unto God, but obedience is more acceptable than all other kinds of

sacrifices. This obedience consisteth not in the outward ceremonies of performing only the outward duties required at our hands, as to live in this world without doing hurt to others, in paying that we owe, in doing good to such as doe us service, and to love them y love us: but in doing good to them that doe us hurt, in forgiving them that offend us, in loving them that hate us, in feeding them that we see hungerstarved, in cloathing them that wee see want their corporall covering, in comforting the sad & sorrowfull, in visiting such, both with counsell & aid, that have not their wished libertie of body or minde, and in performing such other offices of Christian commiseration and pitie, as are commanded us in the word of God, to bee done towards our Brethren and Neighbors. These are outward works; which being performed by a feeling heart, touched with the Spirit of God, are sweet sacrifices to God, and are accepted of God, as that true thankfulnes which God requireth in recompence of our abundance, which God so freely & lovingly bestoweth upon us above others in this life: and for his spirituall gifts & blessings, as the blessing of the

inward

inward peace of conscience, the blessing of the knowledge of his Word and Testimonies, the benefit of faith, of repentance, and of other divine graces, he only requires the true use of them, as to love him above all things, to live in sobriety, temperance, in his feare, in the exercise of true religion, in prayer, in hearing his Word preached, in reading the same with reverence, in continuall going forward from faith to faith, from one heavenly vertue to another, and in behaving our hearts inwardly, in such ablely and willing remembrance, and execution of his divine will, as nothing may miscarry us from what hee hath commanded, or draw us into what hee hath forbidden.

Thus, if he find us prepared, he will then, as hee hath promised, bless us more and more, and give and bestow upon us, more and more of his spirituall benefits, and adde unto our cloathe and store such abundance of all necessary outward things of this life, as we shall not only be able to feed, cloath, maintaine and relieve our selves with wished contentment, but will give such continuall increase, as wee shall be able to performe these former duties to his

nédy members, and thereby not only teſtifie to the world our faith by our workes, who will glorifie God for us: but God ſhall ſee our faith in him, and approve our outward workes amongſt men, to be good by our faith. Theſe being the fruits of true obedience, and obedience the moſt acceptable ſacrifice of thankfulnes, a work not only not painfull or tedious, but moſt ſweet unto the ſoule, let us imbrace it as the true wiſedome, which, for the ſweetneſſe, paſſeth the hony & the hony-combe, and for preciouſneſſe and worth, is of more value than the fineſt Gold, or deareſt earthly Jewels. Who will not then apply his heart unto this moſt acceptable thankefulneſſe, to which is promiſed a new and daily renuing of bleſſings: one bleſſing ſhall follow another, as the ſweet drops of the morning dew: happy is the man that is in ſuch a caſe. But moſt unhappy the man forgetting God and Gods benefits, nay, who offereth the ſacrifice of praiſe in a falſe, or a cold, or a counterfeit manner, as Cain did, who would be ſeene to give unto God, part of his earthly abundance, but becauſe it was done with no true affection, it was not accepted: no more are theſe unworthy

praiſes

praises which many worldlings seeme to flatter God withall, offering the sacrifices not of idle, but of hatefull fooles, though in common speech they can make semblance of great piety: As when they speake of Gods blessings, the increase of their corne, oyle and wine, the prosperity of their cattell, the long continuance of the health of their bodies, good successe in their affaires, they can use an outward kinde of humiliation, bowing their counterfeit knee, & vailing their dissembling bonnet; as if the true praise of God consisted in these ceremonies, when indeed their hearts are full of avarice their hands of bribes, & their lips of dissimulation. Hath God respect to these kinds of offerings? No, he accepteth the obedience to his will: and his will is, that thankfulnes to him (being in heaven not seene) should begin in earth, in doing good to our brethren whom we daily see: else, though God vouchsafe to set (as he did upon Cain) a marke upon such ungratefull dissemblers, that they come not into misfortune in this life, like other men, yet it shall be a marke of their reprobation, which they shall carry with them to their eternall graves. Had not the men of the old world great

bleſſings of the hands of God? But where was their thankfulneſſe? The earth was full of cruelty: a baſe recompence of ſo many bleſſings: yet did they thinke themſelves very ſecure, yea when God in his ſecret Juſtice prepared their generall confuſion. Was God ſo ſtrict in obſerving, and ſo ſevere in puniſhing the whole world for unthankefulneſſe, having but the Law of nature for their guide? And will hee be leſſe to a ſtiffe-necked people, or to one diſobedient perſon, having the uſe of the Word? Is not mans unthankefulneſſe towards man, cenſured in moſt evill part by man? how much more mans unthankfulneſſe to God? Laban found great benefits, & many bleſſings to grow unto him in his earthly eſtate, by Jacobs faithfull and true ſervice, yet how unkindly did he reward him? Gen. 32. 1. Yet ſee the mercies of the Lord, who ſeeing thankefull Jacobs afflicted heart, under his ungratefull and ſevere Maſter, wrought his delivery, & ſent him from cruell Laban, rich. But did Jacob attribute his ſucceſſe, and increaſe of his wealth, to proceed from his care and induſtry? Or did he attribute it to his Art of ſpeckled Rods? No, he confeſſed

by

by what meanes hee was so blessed; namely, by God, to whom as to the author of all the good that befell him, hee gave the glory, saying; (at his returne) Over this brooke I came with my staffe and scrip onely; but loe, Lord, I now returne with mighty droves. Here was the true and lively image of the sacrifice of praise in godly Jacob, and the very picture of ingratitude in unthankfull Laban, giving thanks neither to God nor man for his prosperity.

Many Labans now live, that receive the benefits of poore mens travels and endevours, and at the hand of God, rich blessings: and yet they will not admit, either the helpe of man, or the providence of God, to be the meanes of their advancement, but their owne wit, policy, desert, or humane friendship: and to defend their grosse and impious ingratitude, stick not to affirme, that the servant that laboureth is worthy of his hire: I am (saith this carnall Logician) the servant of God, and therefore worthy of the gifts I receive from him. Such hellish Syllogismes worldly men, the schollers of perdition, can frame against themselves, not finding the subtilty of the Devill in these argu-

ments. Who ſtriveth to colour by his Sophiſtry, this erroneous conceit of theirs, in aſſuming deſert to receive good where they deſerve to receive evill evermore.

The ſervant of an earthly maſter may performe in ſome meaſure his maſters worke, and may thereby deſerve his promiſed hire: but who ſo thus pretendeth himſelfe to be, or is indeed the ſervant of God, by whom a lawfull calling may bee aſſigned him, howſoever he wade in the execution of his externall vocation, yet he commeth ſo farre ſhort of his true duty commanded, as he not onely meriteth no earthly or temporall benefits, but to be corrected with many ſtripes. As who ſo looketh into, or compareth his owne performance with the Commandements of God, ſhall find himſelfe ſo farre behind with God in thankfulneſſe for his leaſt benefits, as he ſhall be driven to confeſſe he is unworthy of the bread and rayment, (be it never ſo meane) that he enjoyeth: which alſo how meane ſoever it be, it is the gift of God, and in no other, nor by any other meanes made ours, but in Chriſt alone, without whom the greateſt riches, the moſt glorious

eſtate,

eſtate, and moſt wiſhed earthly proſperity, becommeth a curſe unto them, that make them not theirs by him that is bleſſed for ever. Heathen men are thankfull unto their falſe gods, for the ſuppoſed good turnes they do receive of them, and in recompence they doe not onely give verball thanks but will offer unto them, even their deareſt children in ſacrifice, to ſhew their thankfulnes. And yet ſuch as receive every day new bleſſings of the true God, yea, although their plenty & health never ſo much increaſe and continue, they will not offer unto him the leaſt part of their ſuperfluous ſtore, in giving it to the poore, in whom even Chriſt himſelfe maketh petitions for a cup of cold water (as it were) and yet can hardly obtaine it at their hands, that will not ſticke to affirme they are moſt thankfull to God. But know, that God will not be ſerved as Men are. Maſters can no further judge of their Servants and their ſervice, than they ſee: the idleneſſe and loytering of their Servants they may in preſence obſerve, but the hidden and concealed falſhoods they cannot diſcerne: and if it be diſcovered, it is but by doubtfull meanes, as by conjecture, or report: but

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our great and all-knowing master hath never his eye from his worke: nay, he seeth and knoweth our wits; the secret idlenesse or vanity of the heart: howsoever the hands or lips may seeme to labour to the praise of God before men, he can finde out our counterfeit holinesse, & dissembling thanks. It is no boot to tell men, We be thankfull to God though men cannot reprove us, nor distinguish betweene our dissimulation and true thankfulnes. Who would or could have condemned Ananias and Saphira, that voluntarily gave the most part of their goods to the use of Gods people: and yet the holy Ghost finding their hypocrisie, gave them the reward of death, for that which they concealed from men.

Man could not have found out the bribery of Gehezi, nor the hypocrisie of Judas. It is a dangerous thing to dally with holy things, much more to dissemble with him that is most holy.

Ingratitude is a contemptible vice, yet not so odious as is hypocriticall unthankfulnesse, for by the one, man sinneth apparently, who are thought unworthy of a second good turne, but by the other, man is drawne to doe a favour to the undeserving, that by dissembling

bling insinuation a counterfeit thanks for a former, obtaines a second kindnesse. When in truth hee is meerely unthankfull for both: but God is not thus obertaken, hee cannot deceive by dissembling gifts, nor be deluded by counterfeit thankes. And yet God oftentimes giveth new gifts, as health, wealth, honour, office, favour of friends, a good wife, and dutifull children, and many such like earthly blessings, to the most unthankfull, by which the minds of carnall men are so much the more besotted in observing that all things succeed so well, they thinke God is well pleased with them, flattering themselves, that they stand much in Gods favour, because their occasions succeed better than other mens, perswading themselves that to keep a formall and morall course of life among men, and to make superficiall shew of thankfulnesse unto God, and at their death to allot some manner of forced benevolence to the world, as the building of an Almes-house, Hospitall, Colledge, or such like, is so high a recompence to God for the loane of his benefits, as hee resteth rather in such a benefactors debt for this good deed, than such a vaineglorious giver indebted

red to God, for his long using and abusing of his benefits.

By which, I condemne not such workes, tending to charitable uses, as are done in due time, and by men, first seeking to be themselves in the true favour of God, before they so seeke the glory and commendation of the world: for I presume to say, that the bestowing of mens goods, while they are their owne, by their owne hands in secret, to the needy members of Christ, is more acceptable to God, then the former (though commendable) intendments after their deaths. While we live, we know what is for the time in our disposition, but after death we cannot take knowledge what course will be taken with that we intend to best actions: neither doth the giving after death, testifie mans assurance of Gods providence, as doth the liberall giving in time of life: for whoso keeps his treasure till he die, he leaveth it perforce, and against his will, which no man can deny, & though he grieve to forgoe, he cannot feare to want them: but he that giveth in his life time, giveth, in assurance that he that gave it him and made the promise of rewarding ye givers to the poore, dependeth so surely thereupon

upon, as he shall never want what may be sufficient which indeed is a worthy testimony of truest thankfulnes to God, for the things he enjoyeth in this life.

Preparatives to thankfulnesse.

SAlvation belongeth unto the Lord, and his blessing is upon all that are his, Psal. 3. 8.

The Lord hath heard my petition, the Lord doth receive my prayer, Psal. 6. 10.

I will praise the Lord with my whole heart, I will be glad and rejoyce in thee, O thou most high, Psal. 9. 1.

Lord thou hast heard the desire of the poore, thou preparest their heart, thou bendest thine eare unto them, Psal. 10. 17.

In my trouble did I call upon the Lord, and cry unto my God, he heard my voyce out of his Temple, my cry came before him, and he helped me, Psal. 18. 6.

I sought the Lord, and he heard me, yea, he delivered me out of all my feare, Psal. 24. 7.

Taste yee, and see how gracious the Lord is, blessed is the man that trusteth in him, Psal. 34. 8.

Let the Lord live, and blessed be my strength,

and

and the God of my ſalvation be exalted. Pſal. 18. 46.

Thou art my Lord, my wel-doing extendeth not to thee, but to the Saints that are in the earth. Pſal. 26. 2, 3.

THough men by their beſt gifts cannot enrich God, yet they muſt beſtow Gods gifts to the uſe of his children, and that is the beſt recompence they can make unto him for all his earthly bleſſings, and to be obedient unto him according to his will revealed in his Word is the Sacrifice wherewith hee is pleaſed for all his benefits ſpirituall and corporall, which whoſo neglecteth, is meerely unthankfull, what ſhewes ſoever he maketh of outward thankſgiving. Therefore every faithfull receiver of any his bleſſings, will fall downe before his Majeſty in this or the like manner of hearty thankfulneſſe, to manifeſt with his words the inward willingneſſe of the heart.

A generall thankſgiving unto God, for all his benefits ſpirituall and corporall.

ETernall God, and ever-living, and moſt loving Father, I the poꝛeſt and

and most unworthy of all thy creatures, doe bow and prostrate the knees of a truly thankefull heart unto thy Majestie, yeelding unto thee all humble, unfained and possible thankes, for all thy fatherly favours both divine and corporall; above all (O Father) I thanke thee, for that thou didst elect and chuse mee to salvation before all Worlds: for that thou createdst mee being nothing, and being borne a sinfull Reprobate by nature, didst redeeme me from Satan and Hell; and adoptedst me one of thine owne Children, by thine owne Sons blood, in whom, and for whose sake, thou acceptest mee an heire, with thy Saints, of the glory of heaven. And for mine assurance here in this life, hast given mee not onely thy promise in thy Word, but hast sanctified mee with thy holy Spirit, whereby I believe: and can in some measure resist the motions which rise in me, by meanes of that originall corruption which I brought into the world, and beare about me, which could not but condemne mee, were it not that the death and resurrection of Jesus Christ the righteous, did justifie me by a lively apprehension, and a faithfull feeling of his most free merits,

working

working for mee, and in my behalfe.

These most sweet spirituall favours so far surmount the apprehension of the most wise in the world, and any feeling to the comfort of carnall men, that they cannot assure themselves of their owne salvation, a more miserable estate than which cannot light upon men. How much then, Lord, am I wretched creature, bound unto thy free mercy, in chusing mee to be one of thine own by Adoption, and to give mee the earnest-penny of thy Spirit to assure me thereof, and that so farre from presuming upon any desert of mine owne, as I wholly condemne my selfe, and acknowledge all my hope & assurance to be wrought in mee by thine own free love. I am unworthy, deserving nothing lesse, deserving rather thine heavy and high indignation, and consequently thy just judgements, whereby, in stead of my free election, I should be rejected, in stead of my redemption, I should be condemned, and be retained in the fearefull power and bondage of Satan and Hell: in stead of my sanctification and justification, I have merited reprobation, and yet deare Father, in the abundance of thy favours I have, and doe injoy the blessings of all

spirituall

ſpirituall comfort and contentment, and withall haue inioyed ſo many corporall comforts, and earthly graces at thy hands, as are more in number than my ſins, which are more than the duſt of the earth: my life I had of thee, the continuance thereof of thee: the health of my body thou preſerueſt, and when I haue beene ſicke, thou haſt healed me. In my hunger thou feedeſt me, & refreſheſt me when I am thirſty, thou cloatheſt me, and which is more, thou beareſt mee as the Eagle doth her young, euen vpon the wings of thy prouidence, ſo that I haue been deliuered from infinit of eminent dangers, both from the perill of the ſword, and the plague, and from the violence of many miſ-fortunes which might haue befalne me, whereby had I not bin protected by thee, I had periſhed long agoe, and many times being poore, thou haſt relieued mee: being enuied, thou haſt kept mee from the power, and open force, & ſecret deuices of my many enemies. And moreouer, which is not the leaſt, (Lord) thou haſt not only giuen me the vſe of my limbs, and ſeruice of my ſenſes, but haſt taught my heart to conceiue, and my hands to performe that, by which, in thy prouidence I

profit

profit in my calling and live. How then most gracious and loving Father, am I bound unto thy divine Majesty, for such and so many heavenly & spirituall blessings, and corporall & earthly benefits, the least of which as I have not deserved, so can I not make recompence unto thee for the least? But as thou hast freely bestowed them all upon me in Christ: so in Christ I returne to thee the glory, in whom thou art well pleased, and in him reconciled unto mee, or else would the benefits which I receive, become rather a curse than a blessing unto mee.

Oh that I were rather of wisdome sufficient, of power able, in disposition willing, and in zeale so feevent, as I might powre forth thy deserved praises with a joyfull heart. But good Father, accept the sacrifice of my willing mind, & impute not unto me either weaknes, or unwillingnes, unthankfulnes, or forgetfulnes of this high duty, forasmuch as that al-sufficient Lamb sacrificed for me, mediateth as well for me, and in my behalfe, my inward thanksgiving, and presenteth them upon thine Altar of mercy, as hee ever presenteth unto thee my prayers for pardon of my sins. Of my selfe, Lord, I cannot bring thee Abel or

Elias

Elias sacrifice, but an heart of true thanksgiving, which it may please thee to accept, as thou didst the sacrifice of Bullocks & Goats. And let me, Lord, bee truly able to offer unto thee Davids morning and evening sacrifice of praise, especially that most sweet & prevailing sacrifice of filiall obedience which thou so much acceptest: & although it can merit no favour at thy hands as it is my work, it beeing sanctified in Christ, it is the especiall meane, not onely to discharge my duty in part, but to obtaine new & continuing blessings & benefits at thy hand in Christ: to whom, with thee and the holy Ghost, bee all honour, power, praise, and thanksgiving for evermore, Amen. O Lord increase my faith, and make me evermore thankfull.

Another thanksgiving, in and for Gods gentle corrections.

O Eternall God, powerfull, and true, which bringest downe to nought, and againe advancest: thou in mercy often correctest thy dearest children, and holdest them in by afflictions, lest their over-much liberty should give them overmuch scope to run

run astray, & consequently to sin, & dishonour thy name, to their owne destruction. Therefore, O loving & most mercifull & deare Father, I doe yeeld thee thanks that thou hast visited me with crosses, and beaten me with gentle afflictions, & corrected me with fatherly chastisements: for they are thy loving imbracements, welcome to the spirituallyminded, unsavoure yet to flesh and blood, that savour not of any thing contentedly, but of sin, delights and vanity, baits and snares of death. Good therefore is it for me, deare Father, that thou hast humbled me with thy loving corrections: and great is thy favour, yea, and thy providence and power, past all the capacity of the wisest: for lee, Lord, and I have found favour in thy sight. I have received comfort at thy hands, even in the time of my deepest affliction; yea, when I was cast down, and in the conceit of mortall men, confounded altogether, thou yet didst take me up, and didst not suffer me to perish utterly: for when mine enemies laid waite for me, & snares to take me, & intended my destruction, they were by thee prevented of their purpose, and when they hasted to take me, they stumbled and fell, and I escaped

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from them, as a Bird from the snare of a Fowler, therefore doe I give thee the glory, I praise thy name, and I will magnifie thy goodnesse for ever.

O Father, who hath looked upon me in my troubles, but thou? who hath sustained me, but thou? who hath fed me, but thou? who hath preserved me, but thou? who tooke me out of the Lyons mouths, but thou? who relieved mee when I wanted things necessary, but thou? who hath delivered me in the time of danger, but thou? who shall have the praise & glory, but thou, the God of my salvation, & mine everlasting refuge.

But what recompence, deare Father, shall I make unto thee? what reward shall I give thee? what sacrifice shall I offer thee? I am a worme and no man, but have no good thing to present unto thee, but onely I say & confesse, and acknowledge even from my heart & soule, with my tongue and lips, that thou only art God, onely good, only able and willing to helpe the poore, to relieve the distressed, to comfort the abject, and to deliver them that are ready to be swallowed up of mercilesse wars.

I am poore, yet thou providest for mee: I want, and thou givest mee things

things expedient: I have enemies, but thou defendeſt me from their tyranny: I am feeble and weake, and fearefull to fall, but thou doſt yet ſtrengthen me, and uphold me: thou leaveſt me not in miſery: thou forgetſt me not in my calamity, thou doſt not ever hide thee from me, nor turne thy face when I ſeek thee, but thou rather heareſt me before I cal, and preparest me ſalve before I unfold my ſore, and giveſt before I aske, more than I can deſire: Yea, Father, when I thinke my ſelfe overwhelmed with the troubles that like raging waves we follow one another, thou takeſt me up and ſetteſt me on a ſure Rocke, & when I begin to ſlide, and my faith ſeemeth to faile me, then even then, with thy helping hand doſt hold me up: ſo that neither the waters of this worlds troubles can altogether ſwallow me up, neither I altogether ſo fall, as if there were none to helpe me up.

Therefore, O Father full of love, full of power, full of compaſſion, and patient, to thee onely I yeeld praiſe, for my preſent reliefe, and comfort: I thanke thee for thy loving and fatherly helpe, who art abſolute in thy providence, and therein raiſeſt meanes to ſupport thy

thy children, when they are in danger. And as thou of thy free favour in Chriſt thy beloved, haſt at this time and for ever delivered me, yea when I was paſt hope; ſo continue my loving God, and helper, and Saviour unto the end: and as thou ſeeſt my ſoule in adverſity continually: ſo be thou my continuall helper, that I may ſtill ſing unto thee the ſong of praiſe, for thou art worthy to be praiſed, oh, thou art worthy to be praiſed: to thee be praiſes for ever. Amen.

O Lord increaſe my faith.

PSAL. 18. 2.

The Lord is my Rocke and my Fortreſſe, and he that delivereth me, my God & my ſtrength: in him wil I truſt: my ſhield & the horne alſo of my ſalvation, and my refuge.

A thankſgiving to God, for that enemies have not prevailed according to their deſires with prayer to prevent them.

O thy Lord of Hoſts, Lord of heaven and earth, who defendedſt David from the malice of Saul, Hezekiah, from the power of Senacherib, and all thy

childzen from their enemies, so farre as was ever expedient for thy glory, and their soules comfort: I thanke thee, and blessed be thy holy Name for ever, for that thou hast not suffered mine enemies to triumph over me, but hast most graciously delivered mee from their malicious devices, and hatefull inventions. Thine eyes have seene their laying in waite for mee, and their wicked practises, and in thy providence they are fallen, and I stand; they are snared, and I am delivered; they are punished, and I am preserved. But it was not mine owne policy, mine owne power, wisedome, or sword, that hath kept them backe, it was thine owne will, thy worke, and thine is the glory: neither have I escaped their wicked practises, because I was just, nor because I was innocent: neither of which deserveth so much, but it was thine owne free mercy in Jesus Christ, by which they are snared, and I am delivered: and I doe acknowledge it, and doe confesse before all men, yea, I doe publish thy praise for thy goodnesse, who art my strength, and my salvation: be thou evermore so, and I shal never be moved, be thou my rock whereupon I may evermore rest safe. And grant that as I have seene thy

salvation, tasted of thy saving health, felt the power of thy right hand, and been partaker of so many of thy benefits and blessings: make me able to glorifie thy Name, that as thou hast now disappointed mine enemies of their hope, and weakened their power, as thou hast scattered them, and brought their devices and imaginations to nought: so, Lord, stand alwaies by mee, and as they have made a mocke of me, trusting in thee, so let shame befall them for their cruelties, let their mouthes which speak lies, be stopped, their armes still weakned, and their hearts waxe faint, whensoever they shal attempt their malicious devices against me againe, when they shall compasse me about with the multitude of their wicked imaginations, then let the multitude of thy mercies overmatch them. They have sought my hurt without a cause, and therefore fell without my force: thou tookest my cause into thine own hands, and hast brought me out of the snare that they have laid, and taken them, for thou judgest right: let them therefore know that it is thou that hast done it, & although they say in their hearts, The Lord will not see, nor consider: let them finde that thou seest and considerest their practises, and let them

understand that thou regardeſt the cauſe of the oppreſſed, let them neuer haue power to riſe againe againſt mee, let them neuer preuaile: let mee euermore reioyce in thee, O Lord, my God, my ſtrength, and my redeemer.

O Lord increaſe my faith.

A Thankeſgiving to be uſed after the returne of a Journey, or comming to ſome Inne, or place of reſt.

O God of all goodneſſe, mercy & loue, I giue thee moſt humble and hearty thankes, for thy diuine prouidence, in leading and conducting mee in this my Iourney, and for preſerving mee from dangers in the ſame, wherein I doe acknowledge thy goodneſſe towards me; who as thou didſt euen by thy hand conduct Lot out of Sodome, ſo haſt thou taken mee, as it were, in thine armes, and deliuered mee from peril. And as thou diddeſt ſend Raphael thine Angell to conduct Tobias: And as thou diddeſt lead the ſeruant of Abraham, and diddeſt guide Iacob in their iourneyes, euen by thy holy miniſtring Spirits: ſo doe I acknowledge that thou haſt beene

bene this day with me in my journey, thou hast brought me in peace and safety unto this place, wherein I may take my bodily rest and refection, having graciously protected mee from many secret dangers, not onely of enemies, robbers, and thieves, but also from danger and hurts of my limbs, which are commonly incident, and do befall even thine owne children, blessed be therefore thy holy Name for ever. I giue glory unto thy Sacred and most glorious Name, for that thou hast not onely preserved mee, but hast also blessed my journey with such successe, as in thy wisdome is most for my comfort and profit: for in all things thou knowest better what is fit for man, than man: and therefore as thou hast beene pleased to deale with me, or shalt think hereafter fit for me: grant that I consult not with flesh and blood, to finde the expediency of the successe of my journey, knowing this, that wee are ignorant of the things most conuenient for us: And therefore whatsoever doth or shall succeed, by thy prouidence, giue mee wisedome, patience, and thankfulnesse to embrace the same.

Let me never forget the words of thy mouth, thy promises made unto thy children, that all things shall worke to-

gether for the best for them. And therefore I doe assure mee, that thou hast brought my journey to prosper, so farre as may be to thy glory, my comfort, and the discharge of my duty, in all the circumstances of the occasion of the same. Make me able therefore to extoll thee, O my God, let my soule praise thee, O everlasting Guide, Lord, most loving, God all-sufficient, and ever-helping Father: to whom with thy Son, in whom thou preservest, and to the holy Ghost, in whom thou sanctifiest all that are thine, be evermore ascribed all Glory, Power, Dominion and Majesty for ever, Amen.

O Lord increase my Faith.

A Prayer for the Fruits of the Earth.

O Almighty and most mercifull God, the Lord of Heaven and Earth, which of thine abundant and infinite goodnesse doest adorne and fill the Earth with all kinde of Fruit and Graine, whereby is sustained both the life of Man and Beast, and which yet cannot prosper without thy blessing: we humbly beseech thee, of thine infinite goodnesse and mercy, to blesse our

Fields

Fields and Ground, and make them proſperous to yeeld their increaſe: for without thy favour and bleſſing, the earth can bring forth nothing, but unprofitable and hurtfull weeds, nor wee by our indeavours make the ſame to proſper. Let not our grounds be deſolate in thine indignation: ſhut not up the Heavens in wrath for our ſins, that it be not as Iron, nor our Earth as Braſſe; but of thy goodneſſe give us both the early and latter raine, that we may have abundance of our Fruit. Thy River, O Lord, is full of water, prepare our Corne, and proſper our Earth, crowne the yeere with thy goodneſſe, and let the clouds drop fatneſſe, let the Plaines be repleniſhed with Sheepe, and the Vallies with Corne, that the profeſſors of the Earth may bee many and rejoyce. Preſerve us (O Lord) in the time of dearth, that wee periſh not for hunger, nor be confounded in the time of danger: we confeſſe our ſins (O Lord) with groanings and grief of heart unto thee: heare our prayers in thy holy habitation, and bee mercifull unto thy people, which have tranſgreſſed thy holy Commandements, and give every man according to his wants, that in all things we may confeſſe and acknow-

ledge with all reverence, thy omnipotent and divine power, and thy bountifull hand, with giving thanks and continuall praiſes unto thee, which haſt given us all things here to enjoy. Amen.

O Lord increaſe my faith.

Meditations.

A moſt Divine and comfortable Meditation, concerning the Majeſty, and power, and love of God, whereby men diſtreſſed, and in continuall dangers may be ſtirred up the more aſſuredly to depend on him, for their delivery and reliefe, though it come not ſuddenly.

Why ſhouldeſt thou feare or faint, O my poore ſoule, though yet thou finde no more reſt than the Dove that could finde no place to ſet her foot on? Be yet comforted, for the Lord is God, and he turneth all things to good, to them that are his.

Thou haſt long ſighed and bewayled thy miſeries, and yet thou art as Joſeph, ſtill in priſon: but looke not upon the weake meanes of fleſh and blood, to be freed: looke not upon the ſtaffe of Egypt

gypt, the bruised Reed of carnall aid to be stayed by: they are but false allurings, to draw thee from the sweet contemplation of the admirable workes of the worker of al good, the Lord of Hosts, besides whom there is no God. He sitteth in glory in the Heavens, and hath clothed himselfe with Majesty. It is he that maketh all knees to bow, and forceth kings to stoop, and driveth away the armes of his most mighty enemies.

He is the hope and strength, and help and refuge, and rescue, and relieke of them that trust in him: and he is not curious or coy, as a man that worketh for money: he doth not good for good againe; but all in love, all in mercy, freely, and wanting no power to bring to passe what he will: either in mercy to his children, or in judgement against his enemies.

For the Heavens are his seat, the Earth is his foot-stoole, the Angels are his Ministers, and all creatures serve him, and that for man onely: I will not then dismay, though I cry yet, and be not yet heard. There is an appointed time, and there is an appointed meane in his Providence, already decreed in my behalfe. I know well by his promises, which are Yea, and Amen.

Therefore be yet patient, O my ſoule: truſt yet, O my ſoule: ſtand faſt, and this God, yea, this high and glorious God, this great and terrible God, will be thy Keeper, thy Sauiour and Protector euermore.

Hee is an immaculate God, a God pure, perfect and holy: feare him therefore, O my ſoule; for as hee is cleane, hee will haue thee cleanſed from all impiety, hee will haue thee beautified with ſanctity and holineſſe, as hee is holy: no euill dwelleth in him, ſinne muſt not remaine with thee: flie therefore all impiety, and imbrace the righteouſneſſe of Chriſt, who will put on thee his robe of righteouſneſſe, and thou ſhalt be perfect. And this GOD then ſhall be with thee, this GOD, I ſay, ſhall be thy refuge for euermore.

Though hee ſit in the high heauens, not ſeene with the eye of fleſh, nor can be reached unto by the hand of naturall reaſon, yet he commaundeth all, and doth euen what hee will, both in Heauen and Earth.

So powerfull he is, ſo magnificent, & ſo abſolute in power that at his Word the earth trembleth, the Mountaines moue, and in his diſpleaſure hee killeth euen kings for his righteous childrens ſakes.

The heavens above do ſhew the glory of this God, and the Artificiall frame of the Firmament, the glittering Stars therein, the Sun and Moone, and their due courſes unchangeable throughout all ages, and the beautifull ornaments of the earth beneath, do approve the admirable workes of his hands.

His voyce is a mighty voyce: for he ſpeaketh, and it is heard from one end of the World to another: his voyce is a terrible voyce, at which all Powers, Princes and Potentates doe tremble.

That mighty Nebuchadnezzar at his voyce, was thruſt forth into the field among the wilde Beaſts, from his Throne: and David from the wildernes, called back to ſit in the ſeate of honour: by him was Haman hanged, and Mordecai delivered, Suſanna cleared, and the Judges ſtoned.

Every Kingdome is this great Gods, and he raigneth over all Nations: hee controlleth, and is not controlled: he ſmiteth, and is not reſiſted: hee advanceth, and none can throw them downe.

O my ſoule, feare, and ſerve, and love and reverence, and obey this great God, this Lord high and terrible, that approveth himſelfe a King over all the Earth, being guarded with ſuch invincible

vincible Power and Majesty, that he can strike Saul to the ground with his terrible voyce, and againe raise Saul with a loving and a kind heart.

O Lord, how terrible art thou in thy works? Through the infinite greatnes of thy power, thou hast made all things, and preservest all men: insomuch as all such as seeme to deny thee, thy power and providence, the fooles that say in their hearts, there is no God, are made mute, and put to silence, and both their will, and their practices made all subject unto thy will and pleasure.

What then? shall I rest amazed at the friboloue inventions of earthly men, that seeme by their owne power to build themselves Babel on earth, working terrour to the poore by their pride, and practice impiety without any remorse of conscience?

No, I will keepe silence, and neither mine owne wants, nor sorrowes, nor dangers, nor the worlds ignominious taunts at my base estate, shall wrest me from this glorious God, from this powerfull Jehovah, from this so loving and kind a Father: that feareth not the strength and forces of millions of Kings, but shieldeth and defendeth his by his mighty hand, and keepeth them safe

safe in the flaming fire, in the raging Seas, and in the strength of the Lyons paws.

Let this God, I say, arise and chase his enemies, and cherish his little ones, and pull downe the proud, and set up the simple, and scatter the wicked that they dwell not beyond his time appointed, to tyrannize over his Chosen upon the earth.

The Chariots of this God are twenty thousand Angels, the Lord himselfe being among them the generall worker of all good for all his, and of all judgement against the unjust.

All the gods that are esteemed as Gods among men, are but Idols, but the Lord he is God, that hath covered himselfe with light as with a garment, whereby hee discovereth all darknesse, infidelity, disobedience and sinne, hee findeth out the faithlesse, howsoever they dissemble zeal, and approveth them not most godly that are most glorious, nor them reprobates that the world respecteth: but through the light of his most high wisedome and providence, hee yeelderh to every one his owne: to him that doth well, life and reliefe, and succour, and patience, and rest, and peace; but unto the wicked, sorrow and anguish

guiſh, and tribulations, and a wame ever devouring in perpetuall horror in hell fire.

O my ſoule, bee therefore patient in theſe tranſitory troubles, in theſe momentany afflictions: ſtand faſt, faint not, feare not, flie not, but feed on hope; for a ſtrong help commeth, and for this ſmall ſuffering, thou ſhall receive a perpetuall and moſt admirable weight of glory.

O my ſoule, now conſider: whom haſt thou in Heaven but this God? or whom, or what deſireſt thou in earth in comparison of him? for he is the portion of thine inheritance, he filleth the Cup of ſalvation unto thee for ever: therefore I feare not, neither will I faint, for this God hath promiſed, neither to faile me nor forſake me.

There is none like unto God, Oh righteous people, which rideth upon the Heavens for thy helpe, and on the Clouds in his glory.

The eternall God is thy refuge, and under his arme thou art for ever; he ſhall caſt out the enemy before thee, and will ſay, Deſtroy them, Deut. 33. 26, 27.

O the depneſſe of the riches, both of the wiſdome and knowledge of God, how unſearchable are his judgements, and his waies paſt finding out, Rom. 11. 33.

Of

Of him, and through him, and for him are all things; to him be glory for ever, Amen. Verſe 36.

They inherited not the Land by their owne ſword, neither did their arme ſave them, but thy right hand and thine arme, and the light of thy countenance, becauſe thou didſt favour them, Pſalme 44.4.

A ſweete Meditation concerning the Knowledge and Providence of God, whereby the ſoules of the diſtreſſed Members of Chriſt reſt aſſured, that God having foreſeene all things, cannot but in mercy bring all their ſorrowes to a joyfull and wiſhed end.

IT is in vaine I ſee for me a wretched creature to ſtrive with my powerfull Creator. If I ſhould ſeeme to hide me from him, and to ſeeke to eſcape his rod and corrections he being alwaies ſolitary, I doe but deceive my ſelfe, for he is in all places, & with all perſons, and knoweth the waies of men, and ſearcheth the hidden thoughts within, and ſeeth mine actions without: the workes of his children hee ſeeth and approveth, the evill actions of the reprobates hee ſeeth and condemneth: yea, this righteous God tryeth

tryeth the very hearts and reines: hee findes out the hidden dissimulation of hypocrites, pretend they never so great devotion and sanctity. Should I therefore thinke to colour my sins with the painted shew of dissimulate holinesse, could I performe it so farre, as men might approve of all my sayings, and allow of my doings, and that I were held just? No, no: for if my inward parts be not perfect, hee in his most absolute knowledge findeth mee a deceiver, and so will make mine evils at the last breake out as the morning light.

O my soule therefore, as thou tenderest thy salvation to come, and my comfort here in this life, leave off to sinne in secret, and flie all showes of impiety, and regard truth, and imbrace justice, and follow good even with thy most inward affection: and let neither my hand, nor mine eye, nor mine eare, nor my tongue, be instruments of iniquity, but rather of sincere piety, and of a sanctified life.

The cause of misery is sinne, the way to obtaine mercy is repentance, and a reformed conversation.

How canst thou looke for love, that lovest not to live well? and how canst thou live and not lacke many, yea, all Gods blessings inward and outward, un-

unleſſe thou love him, and refraine thy ſelfe before him, that ſeeth thy loſe behaviour towards him?

Thou art in outward poverty, becauſe thou art full of inward impiety: thou haſt many enemies, becauſe thou art enemy to God: and thy dangers encreaſe daily, becauſe thou dwelleſt not in God, nor Gods Spirit in thee.

Thou ſayeſt thou art Gods, and yet ungodly: thou ſayeſt thou feareſt him: and yet thou ſtill offendeſt him: thou thinkeſt thou ſhouldeſt receive what good thou deſireſt, and yet thou deſireſt amiſſe, and deſerveſt evill.

God knoweth who are his, and who are not his: and none know they are Gods, but who know God, and ſerve him rightly. The righteous onely he knoweth, and their wants, and the unrighteous he deſpiſeth, becauſe of their ſins, wherein they ſay; Tuſh, the Lord will not regard it.

O Lord, thou ſeeſt and beholdeſt, thou findeſt out & conſider'ſt all mens waies: miſchiefe and wrong, equity and juſtice are before thee, and thou takeſt the cauſes of men into thy hands, and thou giveſt juſt judgement, becauſe thou onely knoweſt the truth of every mans cauſe.

The poore commit themſelues to this God that knoweth them, to this God that ſeeth them, and to this God that pitieth them, and prouideth for them.

The Lord looketh downe from Heauen vpon all men, ſuch is the force of his knowledge, that hee knoweth in Man, more than the heart of man it ſelfe: for he faſhioneth the heart, and vnderſtandeth all my thoughts long before they be conceiued within me.

And therefore, my ſoule, prepare thée to patience, addreſſe thee to praiſe God, and continue in prayer, be not idle to meditate good things, that the Lords goodneſſe may be thy goodneſſe, that his loue may be thy life, and his prouidence thy protection: for as hee knoweth thy going, and marketh well thy wandring when thy feet follow vaine things, and fatherly correcteth thée for them: ſo doth hee behold thy teares, and heareth thy groanes, which thou makeſt for ſinne committed againſt him, & healeth thée, & comforteth thée: yet all things are ſo hidden in the Treaſure-houſe of his prouidence, that the naturall man ſeeth not the meanes how to be cured when he is ſicke, how to be raiſed againe being brought low, how to be defended, hauing many mighty enemies: But the

Spirit

Spirit of God diſcerneth and as hee is God, knowing all things done, ſo he is a God, foreſeeing all things to be done hereafter.

And hee ſeeing mee in my Mothers wombe before I was any thing, ordained for mee then, what I receive now, and therefore my hope muſt not faile, but take hold of his antient love, wherein he firſt created me to live in him, and by him: and therefore, Oh, that I might be able truly to ſerve him, that he might lovingly relieve me ſtill, that I might faithfully obey him, that hee might fatherly helpe me ſtill.

Hee is the good Sheepheard: O that I were a good Sheep of his paſture: he feedeth, and guideth, and holdeth up and comforteth, and maintaineth all that are his: he loſeth none that are his, he confoundeth none that are his, neither doth he forſake any of his unto the end.

Within his fold is his favour, and in his favour is life, and in that life, is liberty, and in that liberty is reliefe, and in that reliefe is true peace, and in that peace the aſſurance of ſalvation, and in that aſſurance the joy and comfort of the Spirit, whereby every outward unſavory thing is made inwardly ſweet: every croſſe hath his comfort, and

and every tryall and temptation, and ſorrow, and griefe, is turned to the vnſpeakeable good of the ſheepe of his paſture.

Therefore, O my ſoule, ſigh no more, ſorrow no more, be no more penſive at outward poverty, fret no more at the worlds miſeries, diſmay no more at thy many ſinnes, but ſtrive to ſtand in the favour of this God, and he will ſet thee free, and baniſh thy feare, and fill thy Cup, and feed thee with the hid treaſures of his never-failing love.

O Lord increaſe my faith.

God knoweth the hearts of all men, Act. 1.24. & 15.8.

The foundation of God remaineth ſure, and hath his ſeale: The Lord knoweth who are his: and let every one that calleth on the Name of the Lord, Depart from iniquity, Tim.2.9

Thou haſt counted my wandrings, and put my teares into thy bottle, Pſal. 56. 8.

A godly Meditation of the Word of God, whereby men diſtreſſed, may be ſtrongly reſolved to caſt off all feare, and to caſt all their care on God, that careth for them, according to his promiſe in his Word.

O What am I, that I ſhould conceive of any happines, or glory, or joy, or comfort to be given me, either in this earth below, or in the Heavens above? for I am a man of corrupt converſation, my heart is fraught with in me with corruption, my ſoule it defiled, and my whole man polluted. Is it not therefore my juſt portion to have here miſeries, and calamities, and croſſes, and enemies, and evils innumerable, to follow me for my ſin, and to vex me for mine iniquities? ſo hath the Lord threatned in his Word.

Moſt true it is, that right it were, that I ſhould receive theſe unſavory things of this like, and to be depriued of the Land of them that live for ever, if I ſhould receive according to my deſervings: for death is due for ſinne. O wretched man that I am, who ſhall

deliver

deliuer mee from the danger of death, that ſhall neuer haue end:

Surely, when I looke into this booke of mine owne waies, and workes, and wantonneſſe, and wicked life, I ſee nothing but danger and feare, and ſorrow, and death it ſelfe, written therein: how then, my poore ſoule, vnhappy ſoule, wretched ſoule, how canſt thou eſcape? O tremble and feare: for if thou find not fauour, thou art fallen for euer, and euer forelorne.

Where then wilt thou ſeeke for ſuccour? to whom wilt thou flie for grace? to the weake, and wicked, and wofull world, or wanton worldlings? No, my ſoule, flie from theſe feeble friends, and looke into, and conſider, and beleeue, and imbrace the Word of God: taſte that Bread of life, drinke of that Fountaine that floweth from the liuely Spirit of truth, and thou ſhalt liue. It is a pure Word, and will purifie thee: it is a liuely Word and will receiue thee: the Word of Truth, and will teach thee: the Word of comfort, and will re-comfort thee.

O, my ſoule, what thing is ſo precious as this word, that bringeth the glad tidings of thy ſaluation, thou deſerving damnation? of Life, thou deſerving

serving death, of Comfort, thou deserving confusion? and of mercy endlesse, thou deserving miseries infinite?

It is a Word full of consolation, to such as are sorry for their sinnes, and seeke after righteousnesse: a Word of terrour to the obstinate: it is a killing sword unto the wicked, and a saving shield unto Gods children: the savour of Life unto life, to them that are his: and the savour of Death unto death, to the wicked. It is more to be desired, then the purest gold, or sweetest honey: Come unto me (saith this Word) and I will refresh you. Seeke (saith this Word) and you shall finde rest for your soules.

O my soule, here then is thy rest, here is thy safety and here is thy satiety and here is thy life and liberty, and here shalt thou dwell as upon the Mountaine of Peace, upon the Rocke of Reliefe, and Hill of continuall helpe.

This is the Staffe to stay thee by, this is the Weapon to defend thee with, this is the Way to walke in, and this is the Foode to relieue thee withall.

Oh, reioyce therefore in the Lord, O my Soule, because of this Word, by which he assureth thee of health, if thou

be sicke: of comfort, when thou art sad: of defence, when thou art in danger: and of his presence, when thou seemest to be left alone, forsaken of all.

By his Word, he saith, Come: by thine obedience, say, Lord I come, delay not to cast away the superfluous care of externall things, and seeke things spirituall and heavenly.

By his Word, he saith, Seeke first the Kingdome of God: answer thou, by a detestation of the World and Worldly vanity, Lord, thy Kingdome I seeke: seeke then this heavenly Inheritance, more to be wished then the Land, and revenues, & riches, and glory of the greatest earthly subiect, who hath but the casuall, and vaine and slippery things of this World, that leave him, and we leave them: but loe a Kingdome is provided in Heaven for the poorest child of God. Seeke this Kingdome, O my soule, even while thou art here in this waste Wildernesse of this Worlds miseries: for when thou hast suffered, thou shalt receive glory: and when thou hast fought that good fight, thou shalt be crowned: and when thou leavest these things so vile, and vaine, and loathsome below, thou shalt enjoy, things glorious and sweet, and full of joy and consolation above:

when

when thou haſt left the ſociety and fellowſhip of men below, thou ſhalt accompany Angels aboue: and when thou haſt made an end of ſighing, and grieving & groaning, under the burthen of tyrannous men here, thou ſhalt ſing praiſe and glory to this glorious God aboue, who hath ſent thee his word here in thy mortality, to comfort thee with the ſweet contemplation of thine immortality.

Oh, then let this be thy daily meditation, let this be thy continuall exerciſe, that in want and weakneſſe, in ſorrow and ignominy, and miſeries and troubles & temptation, and in all trials whatſoeuer, thou mayeſt duly weigh, how thou mayeſt be aſſured, that none of theſe ſhal hurt thee: for loe, euen this glorious, and ſweete, and moſt joyfull Word telleth thee from thy loving Redeemer, My grace is ſufficient for thee.

O ſweet word of truth, yea of a truth, for hee ſpeaketh and performeth: his grace is ſufficient: What then, ſhall I feare? If his fauour be not further off, but alwaies at hand, what ſhall I feare? if it be ſufficient, what can reſiſt it? nothing but ſinne: nay, his grace is ſufficient to kill ſinne: then nothing can

ſtand betweene me and this Kingdome of God, if I ſtie unto this Word, if I keep this Word, & meditate this Word, & bring forth the fruits of this Word: then this Word will further aſſure me, that this good God this powerfull providence and loving God will never faile me, nor forſake me.

O Lord increaſe my faith.

The Word of God is lively, and mighty in operation, and ſharper then any two-edged ſword, and entereth thorow, even unto the dividing a ſunder of the ſoule and the ſpirit, and of the joynts and the marrow, and is a diſcerner of the thoughts and the intents of the heart, Heb. 4. 12.

The Word of God is our delight in affliction, Pſal. 119. 130. *And giveth wiſedome to the ſimple.*

As new borne Babes, deſire the ſincere milke of the Word, that yee may grow thereby, 1 Pet. 2. 2.

Let not the Booke of the Law depart out of thy mouth, but meditate therein day and night, that thou mayeſt obſerve and doe according to all that is written therein: for then ſhalt thou make thy waies proſperous, and have good ſucceſſe, Joſh. 1. 8.

A Meditation concerning the benefit of faith in God, and how it holdeth the Children of God from falling from him in their deepeſt miſeries.

O Wretch that I am, where is my hope? where is my help? where is my reſt? where is my aſſurance of Salvation, or helpe in my troubles?

I have a forcible and ſtrong Law in mine owne carnall wiſedome; that to truſt in man, to put confidence in wealth, and to fly unto the reliefe of mine owne devices, mine owne waies and workes availe mee more than all other meanes, that elſewhere I may ſeeke.

O Foole that I am, O ſilly Sot, and wretch moſt feeble, what can I doe, or ſpeake, or worke, or deviſe to bring to paſſe the leaſt good thing to comfort mee withall?

Mine heart is corrupt, my converſation evill, my tongue wholly, and all parts of my body unpure: can I then hope of any helpe, or worke any good, or deviſe any courſe to comfort me?

No, I diſdaine all mine owne waies, and workes, and wiſedome, and incline

me wholly unto the counſell of the moſt high, and hee will inſtruct mee, I will truſt in him, and hee will helpe mee: I will flie to him, and he will receiue me: I will pray to him, and hee will heare mee: I will fall downe yet againe, yea againe and againe before him, and hee will take mee up.

Shrinke not therefore, O my ſoule, nor be ouer-ſad at theſe my miſeries: be not afraid at the Worlds injuries, faint not in the fury of the euill & malicious men, for thou haſt an helper in Heauen, in whom whoſoeuer truſteth, ſhall reioyce, and whom whoſoeuer feareth ſhall ſtand faſt, and whom whoſoeuer truly ſeeketh ſhall preuaile in his deſires, and ſhall triumph euermore.

O, my ſoule, ſet the Lords wayes before thee, for hee is alwaies neere thee: Let mee not thinke that hee ſeeth not my wayes and my walkings, as if hee were a God that conſidered not the actions of men.

Hee is at my right hand, and on my left hand; he is before mee and behind me; he compaſſeth me about on all ſides, and findeth me out in my ſecret intentions, and his waies are only perfect and pure; his word trieth the Truth, and

his

his wisedome passeth the capacity of wisest men. In this God I trust: in this Word I believe: in this Wisdome I repose my hope, and as hee hath promised, it shall come to passe; and as is fittest, I shall receive.

And therefore I will not dismay, I will not be discouraged at my miseries, no, if I should passe thorow the valley of the shadow of death, I will not feare; for my God attendeth mee, and is in all things, at all places, and at all times with me; and though he correct me with his rod, hes upholdeth me, and comforteth me with his prevailing hand.

None, that trusteth in God, shall be put to shame; not one that putteth his confidence in him, and embraceth his Word, and obeyeth his Will, and walketh in his wayes, shall be confounded for ever.

He is my light, and he directeth me, he is my helpe, and hee sustaineth me, hee is my rest and my salvation, whom then, or what need I to feare?

O my soule, I should have fainted in these intolerable miseries, and continuall dangers, if I did not believe to see the goodnesse of God, even in this life; if I were not assured to taste of

his bleſſings, before I goe hence, and be no more ſeene.

And I finde his favour, and his mercy, & his power, and his providence, and his infinite bleſſings, both within mee and without mee daily; yea hee is my ſtrength and my ſhield, he is my defence in trouble, and my portion, and my ſalvation. O my ſoule, truſt in him, and thou ſhalt be fed and ſhalt have cauſe to rejoyce in him, and to ſing praiſes unto his name: for truſting in him, his mercy ſhall compaſſe mee about; and comfort mee with joyfull deliverance, yea, none that truſteth in him, ſhall periſh.

The eyes of the Lord are upon them that truſt in him: truſt in him, O my ſoule, then ſhalt thou ſay, I ſought the Lord, and hee heard mee, and delivered mee, and relieved mee and defended mee, and brought mee out of all my dangers.

O, how good and how gracious is this God, who ſendeth his Angells to encampe about ſuch as truely truſt in him, that no perill, or feare, or croſſe, or temptation hurt them: Bleſſed are they that truſt in him.

Feare the Lord, O my ſoule, truſt in him, cry unto him, ceaſe not to doe

good,

good, be not weary of well-doing; for nothing wanteth to them that feare him. Delight thy ſelfe in the Lord, and he ſhall give thee thy hearts deſire: commit thy way unto the Lord, and truſt in him, and he ſhall bring all things to good end for thee.

Waite patiently upon the Lord, hope in him, feare not, though the earth be moved, and though trouble environ thee round about, for the Lord out of Heaven ſhall ſend and ſave thee, and ſhall not ſuffer thee to periſh altogether.

O God, remember thy promiſes, how thou haſt ſaid, thou wilt not faile me. I believe, Lord; Lord, helpe mine unbelieefe.

Upon thee I have beene ſtayed from my youth, and it is onely of thy mercy, that I had not beene confounded long agone: for of my ſelfe I have fallen, but thou (Lord) haſt raiſed me; of my ſelfe I periſh, but through thee I have beene ever preſerved.

Conſider this. O my ſoule, and forget not the benefit of the Lord, how he hath made thee as Mount Sion, that can never be moved.

Let neither poverty, nor ſickneſſe, or loſſe, or enemies, or any croſſes, or

whatsoever troubles driue thee from trust in this God: and assure thee that neither life nor death, nor things present, nor things to come, shall dismay thee: his mercies, and goodnesse, and blessings, and fauour, and loue shall follow thee, and feed thee, and relieue thee, and protect thee, and saue thee from all dangers for ever.

O Lord increase my faith.

Faith is the ground of things which are hoped for, and the euidence of things that are not seene, Heb. 11. 1.

Aboue all, take the shield of faith, wherewith yee may quench all the fiery darts of the wicked, Eph. 6 17.

I beleeued, and therefore I spake, Psal. 116. 10.

They that trust in the Lord, shall be as Mount Sion, that cannot be moued, Psal. 125. 1.

A necessary Meditation, concerning the incertainty of mans happinesse in this life, and the certainty of the endlesse happinesse of the Children of God in the life to come, notwithstanding their present misery here.

MIne eyes have seene and mine heart hath duly considered the fickle, and fraile, and feeble, and unconstant happinesse of man in this life; yea, I my selfe have found by experience, that this world administreth to man no perfect comfort, while he liveth upon the earth.

Yet fleshly and blood, the foolish outward man, besotted with the vaine delights of sinnes deceits, and snared with the baites of vaine hope, the pleasures, and comforts, and glory, and ease, and fulnesse of earthly vanities, thinketh himselfe safe, and in state of such sure and never-failing happinesse, that he wallowreth in the mire of deceiveing security, untill at unawares the hand of the living God be stretched out against him, and either turneth his hope to despaire,

whatsoever troubles driue thee from trust in this God: and assure thee that neither life nor death, nor things present, nor things to come, shall dismay thee: his mercies, and goodnesse, and blessings, and fauour, and loue shall follow thée, and fæd thee, and relieue thee, and protect thée, and saue thee from all dangers for ever.

O Lord increase my faith.

Faith is the ground of things which are hoped for, and the evidence of things that are not seene, Heb. 11. 1.

Above all, take the shield of faith, wherewith yee may quench all the fiery darts of the wicked, Eph. 6 17.

I beleeved, and therefore I spake, Psal. 116. 10.

They that trust in the Lord, shall be as Mount Sion, that cannot be moved, Psal. 125. 1.

A neceſſary Meditation, concerning the incertainty of mans happineſſe in this life, and the certainty of the endleſſe happineſſe of the Children of God in the life to come, notwithſtanding their preſent miſery here.

MIne eyes have ſeene and mine heart hath duly conſidered the fickle, and fraile, and feeble, and unconſtant happineſſe of man in this life; yea, I my ſelfe have found by experience, that this world adminiſtreth to man no perfect comfort, while he liveth upon the earth.

Yet fleſh and blood, the fooliſh outward man, beſotted with the vaine delights of ſinnes deceits, and ſnared with the baites of vaine hope, the pleaſures, and comforts, and glory, and eaſe, and fulneſſe of earthly vanities, thinketh himſelfe ſafe, and in ſtate of ſuch ſure and never-failing happineſſe, that he wallowreth in the mire of deceiveing ſecurity, untill at unawares the hand of the living God be ſtretched out againſt him, and either turneth his hope to deſpaire,

his glorifying to shame, his ease into trouble, his fulnesse into want, or all the vaine things wherein hee delighteth into grief and sorrow.

O my soule, trust not therefore in the transitory trash, and pelfe, and wealth, of this world, for it deceiveth and devoureth men; and as the rust and canker eateth and wasteth iron, so doth the love thereof devoure thy trust in God, and the practice of better things.

Trust not in worldly friends, for their words are vaine, their promises not performed, nor their help worth thy hope. It is better to put confidence in the Lord, than to trust in Princes; for they who have their breath in their nostrils, are but men, whose power is of the earth, and whose hands are feeble, and their devices vaine. Some trust in Charriots, and some in Horsemen: but (O my soule) trust thou in the living God, doing good, and thou shalt remaine when the foolish man that believeth in flesh, and dependeth on earthly meanes, shall fall and perish.

Be not carried away, O my soule, therefore, with the hope of any mans helpe, nor feare what man can doe against thee: for suddenly is thy friend

taken

taken from thee, and he that ſeeketh thy deſtruction brought to a fearefull end. Thy happineſſe is not to haue heapes of gold and ſiluer, many friends, and all earthly abundance: for the abuſe of theſe are dangerous, becauſe they draw thee from ſeeking God, and they are ſhort, and bring thee to deſtruction, leauing thy carcaſſe naked in the graue, and thy ſelfe, O my ſoule, in the mercileſſe pit.

What auailed the rich mans worldly pleaſures, when hee went ſuddenly to Hell? What hindered the beggars pouerty, when hee went immediately to heauen?

How was Iob impouerished, hauing mighty wealth? What miſeries doe follow the mightieſt men, is daily ſeene, and how terrible the end is of ſuch as haue not the Lord their ſtrength, but put their truſt in the multitude of their riches.

Who can ſay, The wealthy man is happy? when he ſleepeth, he ſleepeth in feare; when he walketh, he walketh in danger; and when he is in his beſt age, ſtrongeſt body, & beſt ſtate, hee ſuddenly dieth, and leaueth his wealth hee knoweth not to whom.

And

And who can say, the poore, fearing God, is unhappy in his basenesse, and want, and ignominy, sith he setteth his hope upon the never-failing God? hee seeketh his help from Heaven, and is fed as with the dew thereof; onely hope sustaineth him, and his want is timely supplyed with wished necessaries, & his heart comforted in his deepest miseries: hee lyeth downe in faith, and patience & thankfulnesse, and the Lord sustaineth him, & when he dieth, hee liveth & raigneth, & rejoyceth in God his Saviour.

Oh that I might have no delight in the vaine thoughts of the world! O my soule, bee at peace within me, when I have warres without me, be contented, and grudge not when I want the outward fulnes of worldly things; for I see and consider, that carnall meanes cannot save me, but the mercies of the Lord, wherein hee affordeth unto his faithfull Ones, all things to enjoy.

Though hee make mee a reproach among my friends, and though hee suffer me to stand a gazing-stocke before the eyes of the wicked who triumph in their owne glory, gotten by their owne hands and devices, and the Lord none of their counsell; I will not yet be dismayed,

neither

neither will I be moued at their prosperity: for I know the day of their sorrowes commeth on, when they shall howle & cry out in horror, for the paines that ensue their pleasures, and for the want that shall follow their wealth, and for the miseries that shall follow their mirth, and for the death that shall follow their glorious and wanton life.

Oh how foolish are they that trust in their goods? how madde are they that make wealth their warrant, and riches their armes, & friends their staffe, when none of these can saue them from sickenesse, from sorrow, from dangers, nor from death?

No man can redéeme his brother from Gods displeasure, and from his appointed torments in hell, by his much wealth: he cannot saue himselfe by the multitude of his riches: but God shall deliuer thée my soule, from the power of Hell, and shall saue me.

Be not therefore afraid, O my soule, though many be made rich, and thou in poberty: many aduanced, and thou reiected: many greeced and thou disdained: many comforted, and thou injured among the sonnes of mortall men: thy riches, and thy glory, and thy fauour,

and

and thy comfort, and thy joyes are hid in Christ with God.

And what thinkest thou, O my soule, of these short miseries, that shall be exchanged for infinite comforts? whether is it not profitable for thee to have these momentary corrections, to enjoy an eternall Crowne? thou hast tryed the inconstant course of worldly things, and the day is comming wherein thou shalt possesse the permanent consolation of heavenly things.

How long hast thou looked about thee for helpe in the earth? Vpon my right hand I looked, and behold, none that would know me, or comfort me (as David saith) and upon my left hand, and no man I found that cared for my soule.

Then I cryed unto the Lord, & said, Thou onely art my hope and my portion in whom I live, and have an unmoveable being.

O Lord increase my faith.

We brought nothing into this world, and it is certaine that wee can carry nothing out, 1 Tim. 6. 7.

Therefore when we have food and rayment, let us therewith be content, vers. 8.

The children of men are vaine, the chiefe

men

men are lyers, to lay them upon a ballance, they are lighter than vanity it ſelfe, Pſalm. 62. 9.

A ſweet Contemplation of Heaven and heavenly things, whereby the ſad diſtreſſed ſoule is much comforted, and encouraged to indure unto the end, that he may poſſeſſe the joyes prepared for ſuch as patiently ſuffer, and without grudging beare the burthen of this worlds miſeries.

O My ſoule, lift up thy ſelfe above thy ſelfe, flie away in the contemplation of Heaven and heavenly things: make not thy further abode in this inferiour region, where is nothing but trabells and trialls, and ſorrow, and woe, and wretchednesſe, and ſinne, and trouble, and feare, and deceiving, and deſtroying vanities.

Bend all thine affections upward unto the ſuperiour place, where thy Redeemer liveth and raigneth, and where thy joyes are laid up in the treaſury of his merits, which ſhall be made thy merits, his protection, thy perfection, and his death thy life eternall, and his reſurrection thy ſalvation. Eſteeme

not

not the trifling pleasures of this life, to be the way to this wealth; nor the ignominious estate here, to be any barre to prevent thee from the full use, and joyfull fruition of the glory there prepared for thee.

I am assured, that though I want here, I shall have riches there; though I hunger here, I shall have fulnesse there; though I faint here, I shall be refreshed there; and though I be accounted here as a dead man, I shall there live in perpetuall glory.

This is the City promised to the Captives whom Christ hath made free: that is the Kingdome assured to them whom Christ shall crowne; there are the joyes prepared for them that mourne: there is the light that never shall goe out: there is the health that shall never be impaired: there is the glory that shall never be decayed: there is the life that shall tast no death: and there is the portion, that passeth all the worlds preferment: there is the world that shall never waxe worse: there is every want supplied freely without money: there is no danger, but happinesse, and honour, and singing, and praise, and thanksgiving unto the heavenly

Jehovah;

Iehovah: to him that ſitteth on the Throne, to the Lamb that here was led to the ſlaughter, that now raigneth: with whom I ſhal raigne, after I haue run this comfortleſſe race, thorow this miſerable earthly dale.

The honour in this Earth, is baſeneſſe, the riches of this world poverty, the fulneſſe of this life is want: the ioyes of this worlds kingdome are ſorrow and woe, and miſery, and ſadneſſe, and griefe: and yet the fole ſaith in his heart, There is no other heaven, but this harmfull deceiving worlds happineſſe, no other hell but this worlds bitterneſs, no better comfort than this worlds cares, no further helpe than the worlds wealth.

Thus is mans wiſedome made fooliſhneſſe, and mans glory turned into ſhame, and mans power made of no force. And the faithfull poore that are here deſpiſed, there are advanced: the ſorrowfull are comforted, and the caſtawayes in this world, are received to that bleſſed being that cannot be expreſſed with the tongue of man, nor conceived with the heart of man.

O that I had wings, (ſaith Heavenly hearted David) that I might

flie

flie away from the worlds vanities, and possesse Heavens happinesse: O, that I were dissolved (saith blessed Paul) that I might be with Christ! O that I were in this place of such wished happinesse, where I might rest from these worldly labours, and earthly miseries, and transitory vanities!

But be not heavy, O my Soule, though thou must yet wade thorow the Sea of these earthly troubles: for these heavenly mysteries are not seene of carnall eyes, nor can be obtained by carnall meanes, but through troubles and afflictions, and dangers and persecutions, they must be atchieved: and none that are Gods elected, shall be free from this worlds hatred: for such difference there is betweene Earth and Heaven, and betweene earthly and heavenly things, that whoso delighteth in the first, shall be deprived of the latter: for wee cannot have this worlds heaven, and the Heaven of heavens, the Heaven of Saints and Angels, and Cherubins, and Seraphins, where are all unspotted, and all glorious, and all in white robes of Sanctity, and where Christ, the sacrificed Lambe, is unto them all in all.

Oh,

Oh, bleſſed are all they that are thus aſſured: bleſſed are the poore that ſhall have this Heavens riches: bleſſed are the Baſe that ſhall be thus advanced: bleſſed are the Low that ſhall be thus raiſed: and bleſſed are the worlds deſpiſed, that ſhall have this Heavens happineſſe; yea, happy is this wretched worlds unhappy man, for he ſhall be happy.

I will daily meditate of the greatneſſe and Majeſty of this high Heavens bleſſed eſtate, where I ſhall one day bleſſe my God, with the company of his Saints, and where I ſhall one day ſit ſecure, and free from the dangers, perils, croſſes and afflictions that now doe aſſaile me on the right hand, and on the left, within mee, and without mee, and am never free from one calamity or other.

But it is good for me to be here humbled, that I may be there advanced, where I wiſh ſpeedily to come. It is good that I was in want here, that I might ſeeke heavenly neceſſaries. It is good that the World did diſcourage mee, that I might fly to God that comforteth mee. It is good that I am daily killed here, that I might live continually there.

Now

Now therefore, O my ſoule, ſtand up, feare not, faint not at this worlds croſſes: but give glory to this great God, praiſe this high and helping God, ſeeke him while it is to day, drive not off to pray to this God, notwithſtanding any help thou haſt in mortall men; nor reject not his gracious meanes. Who in favour infinite, and mercy endleſſe, moveth the hearts of men in this life, to do good unto ſuch as he ſeeth diſtreſſed, hee can finde out and afford infinite meanes to ſuccour them that are his, and will not leave them forſaken in danger: for he even here giveth me his bleſſings, as pledges of his never-failing love, that being viſited with his mercy with timely comforts here, I may aſſure mee of greater bleſſings in Heaven, where they are prepared beyond all that I can either aske or thinke.

O Lord God of Hoſts, who is like unto thee, who haſt eſtabliſhed thy Kingdome with truth and equity, with mercy and judgement? thou haſt a mighty arme, ſtrong is thine hand, and high is thy right hand: who ſits under thy protection, he is ſafe, and he that truſteth in thee, mercy embraceth him on every ſide.

Oh, bleſſed art thou, O my ſoule, if thou

thou canſt reioyce in the Lord: hee is thy Father, hee is thy Helper: walke therefore in the light of his countenance, and be patient: wait in hope, till theſe ſtormes be paſt, and then ſhalt thou have that quiet reſt, that hee hath prepared in heaven for thee.

O Lord increaſe my faith.

Our converſation is in heaven, from whence alſo we looke for the Saviour, even the Lord Ieſus.

If yee be riſen with Chriſt, ſeeke thoſe things which are above, where Chriſt ſitteth at the right hand of God. Coloſſ. 3. 1.

Set your affections on things that are above, and not on things that are on the earth, Verſ. 2.

A Conſideration of the dangerous eſtate of the impenitent wicked ones after this life, notwithſtanding their wealth and power, and great glory, which they have here, where they ſeeme to triumph over poore diſtreſſed men.

Reade and conſider, yee rich and poore.

IT is a ſtrange temptation unto a man, when hee findeth himſelfe ſtill afflicted

afflicted, notwithſtanding hee ſeeketh helpe continually at the hands of God, and the more, when hee ſeeth that ſuch as neither ſerve God nor feare God, ſuch as are wanton and wicked, and hardened in ſin, to proſper and to flouriſh in this life, and to have all things that their hearts can deſire.

David beholding this, began a little to ſtagger and was ready to give over his godly beginning, and to end with the wicked: and as long as he tooke no better regard, but onely as naturall wiſedome led him, hee commended their eſtates, becauſe they were rich and wanted nothing, they were healthfull and luſty, and their goods did increaſe, which worldlings hold true happineſſe.

But when David conſidered their greatneſſe, as it was diſcovered unto him by the light of true knowledge, hee then altered his conceit of theſe men, and renounced their waies, and hated their workes, and avoided their company, and betooke himſelfe to prayer, as the thing whereby he ſhould prevaile better, than with all the wealth the world could yeeld him.

And ſurely the preſent time affordeth unto us that now live, no leſſe cauſe of

vigilant

vigilant regard, that wee be not carried away with the world, whoſe glory is imbraced, whoſe power is practiſed, whoſe policy is preferred, and whoſe happineſſe is had in greateſt eſteeme: inſomuch as whoſo is poore, or helpleſſe, or diſtreſſed, endangered in the world, by worldlings is cenſured a caſt-away, a reprobate, a man forſaken of God.

It is not vertue, of godly life, nor inward zeale, nor any good quality of the ſpirit, that hath any favour in ỹ world: but the rich, & glorious, & men of countenance, and of power, and of office, and of gay attire, they be accounted Gods favourites. As for ſuch as are ragged, they are not regarded; ſuch as are baſe in ſhew, are accounted baſe in deed. So that Gods children have the leaſt ſhare of the worlds liberality, and the impudent and ſhameleſſe, and wicked, and worſt men, are they that poſſeſſe and uſurpe the earth, and earthly glory.

But alaſſe, ſhort and ſlippery is this glorious ſhew of theirs: they are as Cedars, that over-ſhadow the low Buſhes for a while, but they ſhall be as Stubble in the Furnace, when the Ax is put to the roots. They are alſo as devouring ſhee Bears, and as raging

Lyons:

Lyons: but the time commeth, wherein the Lord will ſmite them upon their jawbones, and will pull out the teeth of theſe mercileſſe wretches. They have ſet themſelves in glory, but God ſhall turne it to ſhame: they have faſtned their footing, as they thinke, never to be moved: but the Lord will make their ſtanding unſure, and their waies ſlipperie, and their dales ſhort, and their end horrible. And howſoever they now make boaſt of their own hearts wickedneſſe, and though they ſeeme to contend with God, and ſubdue his members, and make no reckoning of his Saints, and thinke there is no God: God will ſmite them out, and will rebuke them with a perpetuall rebuke, and put out their name for ever, not onely out of the earth, which they hold their Heaven, but even out of Heaven, and his Booke of life. Who yet are commended, and eſteemed, and advanced, and reverenced, but theſe men, of leaſt merit: Onely their riches, and their bribes, and their flattery, win them dignity, and preferment, and honour, and favour, and what may fill them full of all tokens of perdition.

But this is a heavy weight of temptation to the poore, that deſerve to be made

made rich for vertues: for the low that ought to bee raised for praise-worthy qualities, when they see that the worst are preferred for reward, and the best rejected for want.

Surely this World may be compared to the Poole of Bethesda into which what diseased person stept first, was healed, but the strongest and best limmed, and hee that had best helpes, had always the benefit of the healing: and now in this puddle of worldly partiality, not the first that commeth is preferred nor the most fit, but the most liberall giver.

But there is a Judge that sitteth and seeth, how the Worlds wealthy Ones make others wealthy, not for worthines, but for gaine.

What striving and strugling, and working, and inventing, and swearing, and paines-taking, is there about the Philosophers stone? Many a man hath beene long hammering, and hazarding goods, and lands, and liberty, and life; and some pawne soule and all, to have this strange meane to make himselfe a great man, and a rich man, and a wise man, and a cunning man, and a man to be admired at for his rare skill, and great wealth, and hidden wisdome:

and while he ſought this ſtone of wiſ-dome, hee became a foole & a begger, and a laughing-ſtocke to them that become the ſpiſer to ſee his ambition and folly.

But hadſt thou this ſtone that could tranſmute Malverns Hils to pure gold, and all the earth into ſilver, and couldeſt make thy ſelfe yong againe, and luſty and ſtrong againe, and haddeſt what thou couldſt wiſh here in this life: what were this unto thee? thou wert yet but a worldly wiſe man, a worldly rich man, a carnall man. But the Philoſophers ſtone in deed thou haſt not found, which is, to feare God, and to imbrace his word, and to be content with a competent eſtate: and therefore as impoſſible for thee to go to heaven, as a Camell, to goe thorow a Needles eye: But tuſh, thou wilt ſay, Abraham was rich, Lot was rich, Job was rich, and Salomon was rich: and yet they were in Gods favour, and Gods elected Ones.

True it is, they were bleſſed of God in their Riches, becauſe they knew God and beleeved his promiſes: They held not their wealth, but as meanes to relieve themſelves and others: but thou holdeſt thy wealth, to get vaine-glory by them. They were bountifull and liberall where need required, and

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had not the deſire of Money, as thou that haſt never enough, and wilt depart from none: that by rapine and wrong, and oppreſſion, and bribery, and ſinne inricheſt thy ſelfe. They uſed their wealth, as though they uſed it not, in reſpect of themſelves, but to doe good to Gods Children by it.

Who can but imagine, that if the Philoſophers ſtone were to be contriued or compounded of the powder of poore mens hearts, and of the blood of their owne ſoules, would not there be ſome of theſe ſtones compoſed by mercileſſe men, that hate to be reformed, and by all their cruelties, daily practiſed, that either there is not a God to recompence their wickednelle, or elſe that God ſeeth not, nor conſidereth their oppreſſion and wrong?

Theſe men yet proſper in the world, and ſay that theſe things are theirs: theſe things are Gods bleſſings: theſe things are to be diſpoſed after their owne hearts luſts, in vanity and pride, in wantonneſſe and ſin: but to relieve the neceſſity of the poore, they have no will: the words of worldlings warrant them, that they may doe with their owne what they liſt.

But the Word of God cryeth woe

to the rich, many more to the hard-hearted and fast-handed rich Man, because there is no love in him, or mercy, or compassion in him: the poore is odious unto him, and the needy or distressed mans cry he cannot heare.

But God shall heare these afflicters of poore men, hee shall finde out their hidden mucke, and approve them lyers that say unto the poore, I have not for you; yea, God shall heare them, & afflict them: even he that raigneth of old, shall cast them downe, though they long flatter themselves in their prosperity, and say, Wee will prevaile; who is Lord over us?

Let no Childe of God therefore repine against these evill men, that have the world at will, who are so fat, and so well liking, as they hold themselves in most happy case. Let them alone, their day is comming, and their confusion commeth: they shall be cut downe like Grasse, and wither as the green Herbe, and at last be cast into the unquenchable Furnace.

The Lord laugheth them to scorne, while they laugh the poore to scorne, and the Lord out of Heaven thundereth terrour unto them, while they worke trouble and misery, and vexation against

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the Just, that dwell in base shew upon the Earth, whom yet the Lord holdeth under his protection, and guardeth so as the wicked prevaile no farther against them, then may make for the profit of their soules. These oppressours, and these mighty men, they care not for God, nor regard his Word, nor feare his Threats, nor believe his Promises, they shall be surely confounded, and perish, when there shall be none to helpe: they shall be consumed as the fat of Lambes: even with the Viper of their owne guilty consciences they shall be stung, and consume away, and come unto a fearefull end.

I have seen the wicked strong (saith David) and spreading himselfe, like a greene Bay tree: but he withered, or he was plucked up, and being plucked up, he is cast into the fire. So that, let these men of power, that oppresse and pity not the poore, thinke what a goodly shew they make in the Streetes, in the Church, and in the Markets, and seats of Judgement: how wonderfull they are in their owne conceits, by reason of their wealth, and honour, and glorious attire, and how the poore fall at their feet, and they cast by their countenance from beholding such wretched poore

men, and with-hold their hands from giving, and their tongues from comforting, as if they themselves were (and none else) the substance, and the poore but the shadowes of men. But consider (I say) consider thy estate, and place, and pompe, and pride, and vanity well, and it shall all appeare but as a cloud that vanisheth away suddenly, like a glistering bubble in the Sunne. So thou goest to thy grave in feare, and the wormes prey upon thee, as thou didst on the poore: for as thou piece-meal didst rob the poore by extortion and bribery, so will the wormes by little and little devoure that proud carkasse, that now as to an Idoll, men are forced to crouch, and bow themselves unto.

Hast thou any thing rightly to boast of, O thou foolish man, that esteemest the more of thy selfe for thy wealth and great glory, being the very meanes to make thee proud, and thy pride to make thee despise thy Brethren, and consequently God, that made thee and them? Were it not better for thee to become a Zacheus, to restore all thou hast wrongfully and sinisterly gotten, and of thy goods well gotten to give halfe to the poore, that thou mayest say, and be said to be rich in good

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things, because thou doest good? But to bee rich and hoord it up, to be rich and doe no good, is a badge of a man that shall never enjoy the Kingdome of God.

Were it not better to weepe here, that wee may rejoyce hereafter, then to rejoyce here, and howle for ever? But weepe, and howle, and lament, and bewaile your selves, ye rich men, that haue no remorse for the paines and horrour, and anguish, and torments endlesse shall be your reward, if ye repent not, and reforme your evill waies.

Be no more stiffe-necked; nor covetous and disdainefull, but liberall, and humble, & helpfull to the people of God, that God in his mercy may make you rich in knowledge of good things, rich in practice, and rich in godly zeale.

And be not grieved, though by this alteration you become poore: for a messe of pottage to one fearing God, is better than all the riches of the wicked

He is not poore, who loveth God: for God loveth him, and in his love is life, and liberty, and lively release.

But whoso feareth not God, have hee never so great abundance, is a Begger, a Cast-away, and a Reprobate from the joyes of Heaven: the least of

which cannot be purchased with millions of Kingdomes: the least of them is more worth then all your gold and silver, and lands, and possessions, and offices, and honour, and what else the whole world which deceiveth you, can afford. The booke of God is full of terrible and sharpe threats against mercilesse rich men: and many woes the Lord (that loveth the lowly) pronounceth against the proud. And what a judgement is it that their threats are shut up, that they cannot consider their end, to be as the Oxe that is fattened for the slaughter, who delighteth in the deepe feedings, while the Butcher determineth his death: as the covetous, and wanton, and wicked ones, take pleasure in their vanities, while their death and destruction commeth without redemption.

But if these men will not heare, nor conceive, nor consider the perill of their estate: if they will not, while the Lord may be found, seeke to returne, that they may be saved, their judgement, and destruction, and reprobation will be the more just.

O Lord increase my faith.

Why boasteth thou thy selfe in thy wickednesse, O man of power? Psal. 52. 1.

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The Lord ſhall deſtroy thee for ever, hee ſhall take thee, and plucke thee out of thy Tabernacle, and root thee out of the Land of the living, Verſe 5.

An exhortative Concluſion: wherein the afflicted are ſtirred up to patience, and not to be aſhamed of their miſeries and baſe eſtate, ſo long as they endeavour to doe their duties in their ſeverall Calling, and ſtay themſelves upon Gods Providence.

AS the man that is borne blind, cannot judge of colours, nor the deafe man diſtinguiſh of ſounds: no more can a man that hath beene kept blinde and muffled with the Maſk of this worlds pleaſures, and become dumbe with this ſecure eſtate here, diſcerne the things of God: hee cannot diſtinguiſh betweene, Woe be unto you rich, becauſe you have your conſolation here; And, Bleſſed are the poore, for they ſhall receive comfort. Theſe things are not ſo heard nor ſo regarded of Worldlings, as might bring them to a true and lively conſideration, that there is a woe and a

blessing pronounced: that there is fire and water set before them, and life, and death offered them. But as Children that have no more discretion than Moses being an infant, who refused a Crowne, and tooke burning coales, doe reject the better things as grosse, and embrace the worst as more deare and pretious: and therefore preferre their Oxen, and their Farmes, and their heapes of transitory vanities, before the sweete banquet of a contented estate. And so farre they are from the true conceit of Gods purpose in punishing man, that they censure crosses that light upon other men, as curses, and the glorie, and riches, and mucke, and pelfe of their owne, to be given them, because they, and none else are blessed: whereby many times the deare Children of GOD are put to a deepe agony, when they heare and perceive the taunts, and reproofes that the world and worldlings cast at them for their poverty, and base estates sake. They stand before the worlds Gallant-ones, or Davids men, that had the shirts of their garments cut to their buttocks, as men derided and scoffed, and as cast-

caſt-awaies, and men forlorne and forſaken of all men: and caſt downe and confounded by God himſelfe: in regard whereof many times the poore' though indeed the very Children of God are ſo aſhamed of their eſtate, as they be forced not onely to avoyd the familiarity of the wealthy, but even to bee ſeene of them a farre off: nay rather, they hide themſelves as men caſt off, or droſſe from the gold: where indeed the Word of Truth findeth them out, and approveth them the refined Gold, and the worldly minded, ſtraw and ſtubble: provided withall that hee that is caſt downe, muſt not ſo juſtifie himſelfe, as to argue himſelfe the Childe of God, becauſe he is caſt downe, becauſe hee is made poore, or becauſe hee hath enemies, or ſickneſſe, or want, or perſecution: (for all theſe things may happen alſo unto the reprobate:) for as ſinne is the ground of all our afflictions, and our offences the cauſe of Gods diſpleaſure, and Gods diſpleaſure powreth forth croſſes and curſes too upon ſinners: ſo muſt every man carefully conſider how hee ſtandeth in his troubles, whether hee have fallen into the ſame by his owne riot or laſcivious and

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wanton life, by his ungodly conversation, and neglect of the feare of God; for which things sake, the wrath of God commeth upon the children of disobedience, and he powreth out the cup of his indignation upon them, either in judgement, because their condemnation shall here begin, and so be perpetuall, or else to reclaime them from their wicked waies, that they may be saved.

And hee that findeth himselfe in his conceit, least deseruing afflictions, because he either feeleth not, nor findeth, or will not acknowledge that he is such a sinner that deserveth so great punishment, as many times lighteth upon other men: let him thinke, that he in thus justifying his own waies, is in a dangerous estate.

It is the pride of the heart, which God that searcheth it, well seeth, and considereth, that such a one is in a perilous way, if hee be not humbled. And surely godly David himselfe was gone a little that way, and God saw that hee must pull downe this chosen vessell of his, before hee should tread his steps as he should: for he confesseth himselfe, Before I was corrected, I went awry. So that our troubles and miseries, and all the adverse things that may befall us,

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are Gods corrections to his children to reforme them: but his judgements are messengers of his utter renunciation to the obstinate, who by his punishments waxe worse and worse, and who murmure & grudge at the course that hee taketh with them to amend them as did the rebellious Israelites, whom he often pitied in mercy, before hee entred into judgement against them: So that none that standeth, may say, hee cannot fall, none that are high may say, they cannot be brought low: for all have sinned, and all have need of correction; all are sicke, and all have need of Physicke; all have gone astray, and therefore all have need to be reclaimed. Who then will be ashamed of Gods visitation? who will be impatient when afflictions come? Surely none but the man that knoweth not God, none but hee that loveth this world more than heaven, and the pleasures of this life more than the joyes of the life to come.

David was not ashamed of Gods corrections: for he praised it as a great benefit, and tooke it as an high blessing, and said, it was good for him. Was it good for him, and ill for us? was it profitable to him, and hurtfull to us? No, and therefore Paul was not ashamed of his

his croſſes: for croſſes make us the companions of the bleſſed Children of God; nay, they make us the more like to our elder brother, Chriſt Jeſus who finiſhed our Redemption through the Croſſe, and made the way to the joyes of Heaven through afflictions, and hee that is aſhamed to follow him that way, he cannot come to him at all, he will not know him, and therefore he ſhall never enter into that holy place, he ſhall never attaine unto that reſt that ſhall be endleſſe, and moſt joyfull in the Heavens.

How unſavory therefore ſoever our troubles ſeeme, wee muſt be patient, and never give over to cry unto our helping Father, nor to uſe our beſt endeavours in our callings, which God will bleſſe, laying our ſelves in hope upon his promiſes. Let us never diſmay, for God that melteth this little wound without, doth it to cure a greater within: and while hee ſeemeth to kill us, it is that we may live for ever, and while hee ſuffereth us to be here ignominious, it is that wee may become all glorious with him in Heaven.

The poore man cryeth, and the Lord heareth him, and ſaveth him out of all his troubles, Pſal. 34. 6.

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The Angel of the Lord pitcheth round about them that feare him, and delivereth them, Verſe 6.

Taſte yee, and ſee how gracious the Lord is, bleſſed is the man that truſteth in him, Verſ. 8.

A Prayer to be uſed of a ſicke man.

O Almighty and everlaſting God, who although thou art ſtill in thy judgement, yet art thou a mercifull God to the ſoule that ſeeketh thee, infinite in thy mercy, and plenteous in redemption, for though thou ſend ſickneſſe, yet wilt thou ſhew pity, according to the multitude of thy compaſſions, for thou doeſt not willingly chaſtiſe and afflict the children of men: therefore I poore wretched ſinner, which am but duſt, earth and aſhes, unworthy the leaſt of thy favours, do freely confeſſe, to thy glory, and mine owne ſhame, that I am conceived and borne in ſin, that originall corruption, ſtaining and infecting my whole nature, hath depryved mee of all holineſſe, and left me in an inclination to all evill: and that I have by mine innumerable tranſgreſſions, in thought, word and deed, broken all thy holy

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Commandements, and therefore (beſides all other evills) I have juſtly drawne this ſickneſſe, and theſe diſeaſes upon mee, yet notwithſtanding, ſeeing that thou (ſuch is thy exceeding great mercy) haſt no pleaſure in the miſeries and deſtruction of thy children, but doeſt onely by affliction try, correct, humble, and reforme them, for their preſent and everlaſting good: I doe therefore, moſt deare and loving father, moſt humbly beſeech thy heavenly Majeſty, to pardon my ſins, the onely cauſes of my miſeries and affliction: increaſe and perfect in mee all graces that concerne ſalvation: aſſiſt mee with the counſell and comfort of thy ſacred Spirit, and convert this my viſitation to mine amendment, and ſalvation of my ſoule in Chriſt.

If it be thy good pleaſure and will (O Lord) reſtore mee to my perfect and former health, that I may not onely performe my good purpoſes, and pay my vowes, which my lips have promiſed, and my mouth hath ſpoken in my affliction, but alſo hencefoorth grow up in grace, in obedience, in holineſſe, untill I come to the end of mine hope, which is the ſalvation of my ſoule. But if it be thy Will and Decree by this chaſtiſe-

chaſtiſement to finiſh my dates, I moſt humbly and earneſtly intreate thee (O my God) as the outward man decayeth to renew in mee the inner man, and to grant that as the body dieth, ſo thy grace may live and revive in me. Shut not the eyes of my mind, but open them and make me underſtand what the hope of my heavenly calling is, and what is the riches of the glorious inheritance, that thou haſt prepared for mee, that I may live in thy faith and obedience, and end my life in thy favour, and raigne with thee in glory for ever.

Vouchſafe to be a father of my family, kinſ-folke, and poſterity: plant thy feare in their hearts, confirme them in thy grace, and give them all things competently neceſſary for the maintenance of this preſent life. Hearken (O Lord) to theſe my prayers, and grant mee all other things, which thy heavenly wiſedome ſeeth neceſſary for my ſoule or body, for thy dearely beloved Sons ſake. To whom, with thy Majeſty, and God the holy Ghoſt, be rendred and aſcribed all honour and glory, now and for ever, Amen.

O Lord increaſe my faith.

A prayer for patience in sicknesse, and truely to expresse sorrow for sinne.

O My most loving and mercifull Father, God Omnipotent, who art nigh unto all those that call upon thee in truth, thou art a present helpe in time of trouble, all powerfull, full of wisdome and compassion, wonderfull surpassing all earthly parents: I poore miserable wretch, long troubled with grievous sickenesse, and sore vexed with pain and torment, that neither my body can take any sleepe or rest, nor my spirit feele any ease or comfort, doe here in the onely merit and mediation of Jesus Christ, present and humble my selfe before thee, humbly begging and intreating for favour & mercy at thy hands Worke in my heart by thy holy Spirit, godly sorrow and repentance for all mine offences: impute none of them unto me, but let me feele and be assured in my conscience, that the guilt and punishment of them are removed. But thou my Physition, to cure and heale mee, avert and turne this present sickenesse into a soveraigne medicine, and this vehement and

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grieuous paine into a fatherly & gentle visitation: let thy strength appeare in my weaknesse: let thy power be perfected in mine infirmity: and so arme me in these my temptations, with the gift of patience and long-suffering, that I be not withdrawne from the constant practice of holy duties, neither yeeld unto mine owne passions, and the suggestions of Satan.

To this end powre downe thy blessed and sacred Spirit into mine heart, teach, assist, and direct mee, that hee may open to the eyes of my minde, the righteousnesse of thy Judgements, that I may in all willingnesse acknowledge the equity of the same, that hee may bring to my remembrance, the cruell and most bitter paines and torments of my mercifull Lord and Saviour Jesus, who by his death hath swallowed the very dregges of thy wrath, and by the merit and vertue of it, hath so tempered and sweetned the Cup of affliction unto mee: Manifest unto mee the glorious and heavenly happinesse, and holinesse of thy Saints and Servants in Heaven, that the certaine assurance, hope, and expectation thereof, may abundantly exceede, and take away

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all my preſent griefe and torment.

I beſeech thee (O Lord) according to thy promiſe, eaſe my burthen: give mee quiet and comfortable ſleepe, and refreſhment to my reſtleſſe body, and ſo bleſſe all thoſe good meanes, which ſhall be preſcribed unto mee, that they may tend to my cure and amendment (for without thy bleſſing, they are of no force and vertue) that I with thy bleſſed ſervants, Job, Lazarus, David, and others, having experience of thy might, truth, and mercy, in my reliefe and amendment, may with all joy and love praiſe thee, truely ſerve thee, and more confidently relie upon thee all the daies of my life; yea, and (for the inſtruction and incouragement of the afflicted) publiſh and declare the infinite and exceeding Power of thy might and compaſſion.

Vouchſafe (O moſt gracious Father) to incline thine Eares to this mine humble Petition, and to grant mee all other things needfull and neceſſary for my ſoule and body, for thy deare Son Chriſt Jeſus ſake, my onely Saviour and Redeemer: to whom with thy Majeſty, and thy bleſſed Spirit, three perſons and one God, all powerfull and ſufficient, be aſcribed and given all honour,

nour, praiſe and glory, now and alwaies, Amen.

O Lord increaſe my faith.

A Prayer to be ſaid at the point of Death.

O Lord God Almighty, I aſſuring my ſelfe my time is come, my ſoule waxeth heavie, even unto death: vouchſafe therefore (O Lord) to caſt downe thine eyes upon mee, bedew my heart with the Oyle of thy Grace, forgive me my ſinnes, confirme my faith, ſhorten my pangs of Death, expell Satan, for thine infinite mercy helpe me in this my laſt conflict: looke upon Jeſus Chriſt thy Sonne my Saviour and Redeemer: into thy moſt bleſſed and gracious hands, I commit my ſoul, refuſe it not (O God) but accept mee, for it is thine owne workman-ſhip, and let me depart in thy feare, and riſe againe in thy mercifull favour; that I may attaine and come to thy eternall and moſt wiſhed joyes of Heaven, for and through the merits of my bleſſed Saviour Chriſt Jeſus, to whom with thee, and the holy Ghoſt, be all glory,

honour,

honour, and praiſe for evermore, Amen.

O Lord increaſe my Faith, and receive my Soule.

A Confeſſion of Sinnes, with a very neceſſary Prayer, to be ſaid of poore diſtreſſed men, Morning and Evening, and at all times elſe, as they ſhall be thereunto moved.

O Father, full of mercy, I yeeld unto thee all praiſe and thanks, for thy continuall moſt ſweete favours, and eſpeciall graces, beſtowed frankely on mee thy unworthy creature: for Electing mee to ſalvation, for Creating mee, for Redeeming mee, for Relieving mee, and for Preſerving mee evermore. Great is thy love in Chriſt my Saviour, infinite thy Power, unſpeakeable thy Mercies. Relieve me alwaies, and direct mee in all things: let thy Will be a Law unto my Will, that my corrupt affections draw mee not to conſent againe to the unſavorie luſts of my carnall will, which to this day hath over-much miſ-carried mee, into the vaine deſires of this wicked

worlds pleasures, the baits of that mortall adversary, deceiving Satan, the defiled fruits of my sinfull flesh, and the cords whereby I have beene drawne from vertue to vice, from sanctity to sin, from light to darknesse from Heaven to dreadfull Hell. My sins, O Lord, have beene many and continuall: my serving of thee, cold and seldome: O forgive me: and let not my peeres consume any longer in vanity, let mine hands hate to handle ungodly things: let my heart harbour no more the hateful thought of unrighteousnesse, and let my soule bee so seasoned with the spirituall dew of thy blessed Word, that soule and body being sanctified to every good worke, I may cast off the unprofitable workes of darknesse, and onely cleave to the true service of thee, who art full of grace and truth. Be unto me the sweet savour of life unto life: be unto mee the light of truth, that my life be not unprofitable in good things, nor my soule depryved of thy sacred Spirit; without which man is poore, possessing all worldly riches, base, in most high worldly honor and dead, like hee never so strongly in the flesh.

Therefore, Father, full of mercy, bee mercifull unto mee: full of power, pro-

tect

tect mee: prouident, relieue mee: moſt ſacred, ſanctifie mee. Let the eyes of thy fauour be alwaies on me: let the relieuing hand of thy helpe be alwaies toward me: be unto me a ſtrong Caſtle, a reſtfull Refuge, a Fountaine of reliefe, the ſupply of my wants, my Protector, my Sauiour, my Guide and my Wiſedome, my Will, and my zeale Be unto me my Jeſus, my Chriſt, my Father, my Phyſitian, my Lot, and my Portion: be unto me all in all, that nothing want in me which thou likeſt; nor any thing dwell in me, which thou miſlikeſt, that I being a ſanctified veſſell of Heauen, may bee a fit Manſion for thy ſacred Majeſty, to abide in, by thy bleſſed Spirit.

Yeeld mee (O Lord) yeeld me continuall ſhelter under thy relieuing wings, foſter me with the hid treaſures of thy loue; and learne mee ſo to liue, that I may euer liue in thee, and thou in me: make that vnion betweene my will and thy Word, that I will nothing but as thou haſt willed, and blot out all mine unworthineſſe: and inſtead thereof imprint the merits of thy Sonne, in whom, Lord Almighty, let me be alſo partaker of the good things of this life: let not poberty vtterly deprriue mee of a competent

competent eſtate here; but bleſſe thou the worke of my hands, proſper thou my endevours, & raiſe up gracious meanes for mee, that I may live and not lacke things neceſſarie. Thou art all-ſufficient, and in thy gifts manifold, thy love is without limitation & thy will without contradiction: What thou decreeſt ſhall ſtand, and what thou willeſt, ſhall come to paſſe. Will thou therefore, will thou thy creatures, which thou haſt ordained for the good and ſervice of thy Children, to ſerve my uſe, that I and mine may bee ſuſtained by thy providence: for what am I (Lord) that I ſhould ſtand upon mine owne power, wit, or policie, which are weakneſs and foliſhnes before thee? Thy Word prevaileth: ſpeake, and all things in Heaven & Earth ſhall obey thee: yea, thine heavenly Angels ſhall bee miniſtring Spirits for my good, and all the fruits of the earth ſhall adde comfort to my wretched eſtate. Good Father, ſanctifie me within and without, ſanctifie my calling: bleſſe my endevours, and teach mee to uſe my function juſtly, and as I ought, that I may ſo proſper in this preſent life, that I may truly pay all men their due, and owe nothing to any

man but good will: a thing to mee impoſſible, but to thee eaſie to bring to paſſe. To thee therefore, I referre me wholly: bleſſe me, that being bleſſed, I may proſper: that proſpering I may praiſe thee: and in praiſing thee, pleaſe thee, and bee here comforted of thee, and liue righteouſly in thee, through the merits of thy beloued Son Chriſt Jeſus, who hauing purchaſed all things for this life, and in the life to come for me, be with thee, and the Holy Ghoſt praiſed for euermore. Amen.

O Lord increaſe my faith.

A verie comfortable and moſt patheticall Prayer, to be ſaid of ſuch as are in greateſt diſtreſſe and danger, hauing Wife and Children, and in debt, not able to maintaine and relieue the one, or to ſatisfie the other.

O Moſt mightie, mercifull, and all-knowing Father, the Fountaine of all comfort and conſolation, who findeſt ſome in thy deepe and all-ſearching knowledge, all the ſins that are, or can be committed amongſt the Children of men, howſoeuer hidden a ſecret: I doe confeſſe

confeſſe vnto thee againſt my ſelfe, that I haue grieuouſly offended thee by my manifold tranſgreſſions, and thereby haue drawne vpon mee a moſt intolerable weight of thy deſerued wrath, and fearefull indignation, inſomuch as if thou mayeſt not bee pleaſed to mitigate thy furie towards me, I ſhall faint and fall, and ſhall not bee able to lift vp my head any more, in hope of thy fauour: for, deare Father in Ieſus Chriſt, I am weake, & am not able to beare thy heauie diſpleaſure by mine owne power or merit. And therefore, good Father, lay not vpon me the puniſhments which I haue deſerued: take away thy heauie hand of correction, & as thou art patient, & long in ſuffering the ſins of thy weak Children, bee yet patient with mee, and ſend thine holy Spirit to ſeaſon mee anew, that I may bring forth now the fruits of amendment of life. So ſhall thy puniſhment ceaſe, and comfort increaſe though I am beſet with no ſmall or few dangers before mee, behinde mee, on my right hand, and on my left, I am beſet with perils: ſo that which way ſoeuer I ſeeme to runne, or whatſoeuer I couet to eſcape, I fall into dangers. What ſhall I doe, Lord, in theſe

miseries? I stand amazed at the consideration what will become of mee languishing in feare, while there is none to help; I live where none but mortall creatures are, & what can they do to my comfort, Lord, that have their breath in their nostrils? They move, & breathe, and live, and speake: but little availeth their help, unlesse thou that guidest and governest the hearts of all vouchsafe to move them to commiseration & patience with mee. I have sinned (Lord) against thee, and am indebted unto men, and cannot bee released, and all commeth of my sin. Father, pardon thou mee: so shalt thou in thy renewed love send mee new reliefe. Raise mee meanes to satisfie men, or qualifie these extremities, that they may bee patient untill thy help come. And in the meane time, teach mee, O teach mee the way that I should chuse. Direct mee, Lord, what course I shall take: for thou, Lord art wise and provident, & mercifull, and all goodnesse commeth of thee. Therefore, O Lord, instruct mee by the inward working of thy holy Spirit to bee this or that, and make mee obedient to thy will: so shall all returne to my good, Raise up some gracious meanes

(Lord)

(Lord) for my ſuccour: for thou knoweſt, though I bee but one man, whoſe ruine can be but as the death of the leaſt creature, in the cenſure of ſuch as feele not, nor partake not of my griefes: neither will my overthrow grieve ſuch as have no ſhare of my miſeries: Some there be yet, deare Father, whom thou knoweſt, that ſhall taſte of the bitterneſs of my fall, and therefore, Lord, conſider in mercie: and although none of them (Lord) that ſhall feele the ſmart of my calamities, but have alſo added ſin unto my ſin, and ſo aggravated thy diſpleaſure againſt us, yet in thy Chriſt forgive us all, and reclaime us all by thy gentle corrections: not by thy furious judgements. And as a ſparrow (Lord) lighteth not on the ground, nor one haire falleth from our heads, without thy providence: ſo I know (Lord) that nothing ſhall befall me, but what thou haſt decreed, even for my good, both in this life, and in the life to come. Thou haſt never (Lord) dealt ſo ſharply with any, but upon ſerious repentance they have received comfort, they have taſted of thy love, and of inward peace. So worke, Lord, in theſe my trials, and by theſe my croſſes and dangers, that I be

neither inwardly too much afflicted with feare and sorrow, nor outwardly too much cast downe with want, but as I taste of thy correcting rod, so I may also finde thy supporting staffe. Lord, thou art moved by a better Mediatour than are my complaints. Oh heare mee for him, and heare him for me: me, Lord, for his sake; and him, for thy promise sake, lest I remaining here in this vale of continuall miseries, where there is no true nor likely helper, I utterly perish in my troubles. It is no true help, Lord, that commeth not of true compassion: and there is no true compassion, without true feeling of anothers miseries: but how far, Lord, that is from the hearts of many, thou knowest, and I feele it. And therefore where heart truly moved to true commiseration, is first moved by thee. Oh move them therefore, move thou such as thou pleasest to use as instruments of thy will for my good: so shall I use it, and accept it as thy goodnesse, to thy glorie. But, Lord, the course of thy providence teacheth us, that thou wilt not have thy dearest children to bee lifted up by the fulnesse of earthly things, above that which becommeth the humble, to keepe them still

in awe of thy corrections. For ere-while O Lord, I thought of ſelfe-peace, little fearing further perils, nor to bee thus chaſed anew, as I am, by ſuch as ſeeke to moleſt me, and to exact that from me by rigour, which thou knowſt I am not yet able to performe: though thou ſeeſt the inward deſires of my heart willing by my beſt lawfull endevours to obtaine the meanes to ſatisfie all men their due, and it grieveth me that I cannot doe as they require.

And therefore (O loving Father) as thou well knowest what is wanting, ſupply it in thy mercies, in thy good time, before I be confounded altogether, and before I goe hence, and be no more ſeene. Bleſſe thou bleſſeſt mee, O Lord, by the labours of my hands, for thou knowest I yeeld to them, to whom it is due. And therefore, Lord, ſith they will not have patience with me of their owne accord, worke their hearts to be more pliable to my entreaties: or elſe, which I aske eſpecially, if it pleaſe thee, raiſe up meanes for mee, that I may bee enabled to pay them all: wherein thy will bee done, I have ſeene thy ſalvation, and deliverie already, in great dangers, and thy promiſe, and thy power, and

thy prouidence are ſtill in force, and thy mercie is no whit diminiſhed, therefore (Lord) remember thy mercies, and look on me: and as thou ſaidſt vnto the blind man in the Goſpell, Receiue thy ſight, and he ſaw: ſo (Lord) ſay to mee, Receiue comfort and reliefe, and I ſhall receiue it: thy Word is thy will, and thy will is thy worke, therefore ſpeake, and thy will ſhall be done, to reſtore mee to conſtancie: let not the floods of theſe dangerous waters ouerflow mee quite, but when I am ready to ſinke, yeeld me thy helping hand and ſaue me: lift mee out of the mire and clay of all my miſeries, & ſet me on the reliefing paſtures of thy continuall free fauours: let the cheerefull dew of thy bleſſings, and bleſſed graces ſhowre downe vpon mee, ſo ſhall my little ſtore increaſe, and my emptie basket become full. And forasmuch as I haue no free portion in this earth, not the breadth of a foot: neither haue I of mine owne, a houſe to hide my head in, put mee therefore where thou wilt, and let mine abode in earth be in what place, and how long, or ſhort time thou wilt, for of my ſelfe, whither to turne mee, or what to doe I know not: Be thou therefore my guide, and

direct

direct all my desires of earthly things by thy Word, and let my will alwayes follow thy will, lest my will, led by the blind affections of corrupt reason, bring mee mine owne prejudice and shame. Thou evermore providest for them that aske of thee, and directest them that take counsell of thee: therefore having thus weakly laid open my cause before thee, consider it and give me patience in all my trials, and let mee not so much mourne, and hang downe my head, and be heavie for the want of outward necessaries, as at the consideration and looking back into the ugly gulfe of my former continuing sins. Oh, free me Lord, free mee from my sins, and sanctifie mee anew, that howsoever the outward man seeme to be discouraged, yet the inward man may bee still more and more filled with all spirituall knowledge and consolation, and true contentment. Thou hearest my reproches, and knowest my sorrowes, and my groanes are not hid from thee: put my teares, few & weake, into thy bottle. Remember thy promises, and I shall never forget thy praises: Oh faile mee not, forsake mee not, my God, and my Redeemer.

O Lord increase my faith,

A Thanksgiving and Prayer to bee used of a sicke man when he is recovered; oftentimes.

I Yeeld and give unto thee (O mercifull & most deare Father) all humble thanks, honour, glorie & praise, for thy infinite & exceeding great blessings, (having no way merited the least of them) & namely for that it hath pleased thee of late to deliver me from the verie point of death, & (as it were) raised my feeble body from the grave, & redeemed my soule from death, that I should walke before thee in the Land of the living, that I might further glorifie thy name, bee more good in my calling, & bee made meet for the inheritance of thy Kingdome. This worke, O Lord proceeded from thy mercie, & no desert at all of mine, and of thy grace, and not of any goodnesse in me: not unto me, not unto me, but unto thy blessed name bee given all glorie. But seeing that I through my sinfull corruption, am more ready to burie in the grave of oblivion, than to keep in thankfull remembrance thy great mercie, yea, and rather to grow

cold

wild and backward in all holy exercises and duties, than to holinesse of life: I therefore beseech thee, with all earnestnesse to renew my nature, and to ingrave the remembrance of this thy goodnesse in my heart, by the illumination of thy holy Spirit, & grant that for the residue of my temporall life, I may in humilitie and truth bee directed by thy most sacred Word, and alwayes submit my selfe to the government of thy blessed Spirit. Make me (good Father) a light & example of vertue & godlines unto others, & to grow in grace as I increase in years, that so I may live in thy feare, and die in true peace of conscience, & assurance of eternall glorie with all the Saints & Angels in Heaven: vouchsafe (O my heavenly Father) to grant me all other things convenient for me in this life, for the only merits, obedience and mediation of Jesus Christ our Mediator and Redeemer. Amen.

In the time of affliction pray thus: yea, often.

The Lord shall make the Pestilence cleave unto thee, untill hee hath consumed thee: The Lord shall smite thee with

With a consumption, and with the feuer and with a burning ague, &c. untill thou repent. *Deut.* 28. 21.

O Lord most just, and Father most mercifull, thou it is that renewest thy plagues against man when hee offendeth thee: thy vengeance from Heaven is both sudden and fearefull toward the rebellious and disobedient children: thou for one sinne in King David, strikedst with the loathsome disease of the pestilence many thousands of his people: cast thine eyes of mercy upon us, O thou Preserver of Men, which languish now in this Land, and in this house with the like disease and sickenesse. Now, deare God, hath not David onely offended thee in trusting to his strength, and numbring of his people: but euen every congregation, and every household hath one way or other provoked thee to plague thy disobedient people: & now that we see thy plagues appearing, to the piercing and parting of our bodies and soules asunder, Lord we stand amazed in our mindes heartily sighing with groanes at the sight of our sinnes. Now we consider, wee have sinned grievously, we have done amisse, wee have dealt wickedly, wee have

have lived ungodly, wee have swerved from the way of Truth without any godly feare or remorse of conscience: thy great benefit of Peace, and rare blessing of long prosperitie, under so good and gracious a Governour, have brought too too many of us to such securitie and contempt of Religion, that altogether forgetting to bee thankfull, wee have abused thy benefits as fast as they came, & that with a churlish kinde of impietie: the thoughts of our hearts, the words of our mouths, & the works of our hands are haine, carnall, and devilish: yea, our service to thee oftentimes but meere abomination: so farre (alas) have wee erred from the path of thy Commandements. As thou didst find with the Israelites wickednesse in Gilgal, sinne in Bethel, and iniquitie in Bersheba; so in everie Church, in everie Court, nay, in everie concourse or assembly amongst us, thou beholdest how the flesh hath ouer-growne the Spirit, and how reason is ouer-ruled with affections: so many labour in these our dayes under the displayed Ensigne of Satan, that verie few (deare Father) are found setled in the dutifull forme of upright and spirituall obedience, which thou

thou requireſt. We confeſſe, thou mighteſt juſtly therefore forſake us, as wee have forſaken thee: & not only proceed to ſting the head-Cities, and whole body of this Land, with ſundrie plagues and grievous diſeaſes; but for our manifold ſins & iniquities, which we daily commit, thou mighteſt juſtly & worthily condemne us, man after man, to eternall death, all conſciences being ſo guiltie, that they already condemne themſelves. Yet who is hee (O mercifull Lord) that can meaſure thy goodneſſe, who by thy Word doeſt oftentimes bring ſinners to beleefe, repentance, and ſalvation? though it bee not thy pleaſure (good Lord) to make the wicked innocent, but rather to viſit their iniquities, yet have wee this comfort, that thy mercie to the humble ever reſts unmeaſurable and unmeaſureable: though thou ſpakeſt to the Prophet againſt thine owne people, being diſobedient to thee, ſaying, Though *Moſes* and *Samuel* ſtood before mee, yet have I no heart to this people: Drive them away that they may go out of my ſight, ſome unto death, ſome to the ſword, and ſome to captivitie: yet we know (O our good God) that when Ephraim was heard lamenting and

prayinge

praying heartily in his distresse, thou thoughtest then upon mercie, as a Father pitying his owne children. This thy clemencie to others encourageth us to cry for thy mercies, in this our misery upon our repentance, both for us, ours & the whole land. Vouchsafe, O loving Saviour, to represse the vehement heat of thy fire with godly pitie: stay thine hand from our destruction; thou art long-suffering, good, gracious, & unwilling sinners should perish. Be intreated therefore (O Lord most glorious) to bid thine Angels cease from punishing: look forthwith upon this Land: (good Father) pitie the infected people thereof, ẏ we altogether may say, The Lord liveth for ever, worthy of praise, because hee hath been mercifull unto sinners. Amen.

O Lord increase my faith.

If not infected, pray thus.

IT pleased thee, O heavenly Father who art Lord of life & death, once to plague the Ægyptians, and yet to spare the Israelites in the borders of Gosen, onely because thou plaguest where thou pleasest. So with the pestilence now hast thou infected, even from Dan

to

to Berſheba; yet my ſelfe, and diuers others in this place, reſt ſafe from this ſo peſtilent an Infection, protected and kept as yet ſafe there-from, only by thy hand, onely by thy goodneſſe; for our ſinnes (wee confeſſe) ſtand up as rampired walls againſt us, and deſerue no leſſe than theirs, whom already thou haſt bruiſed with a juſt meaſure of thy judgements: O gracious Lord God, ſtir us up to ſhew our hearts throughly thankfull unto thee, that in thankſgiuing and praiſe wee may goe before others, which in paines and plagues doe goe before us. And as in mercie thou haſt drawne ſickneſſe from our bodies, ſo in loue to our ſoules, make us loathe the vaine delights of this life, that wee may faithfully ſerue and ſeeke thee, in theſe our dayes of health, wherein wee obtaine thy mercie, enjoy thy fauour, and reſt preſerued from the peſtilence, wherewith many of our brethren lye perplexed, beſide ſundrie thouſands, whom the graue hath ſwallowed. Bleſſe us ſtill, O Lord God, bleſſe us, O Father, without and within: bee thou our guard, thy Word our guide, thy Spirit our comfort, and thy Son our Sauiour, Lord, ſtand by us for our

our good continually, that when the world repineth at thy judgements, when the wicked swell in their impatiencie, when the unregenerate grudge and murmure at thy plagues and punishments, (whereby thou chastisest & correctest thy deare children) that even then we may have and enjoy quietnesse of heart and peace of conscience, never to be dismayed, or to distrust thy providence over us, but still to cleave stedfastly unto thee, and rest upon thee, and the rocke of thy Truth. This confidence (Lord) grant us, & thy protection from this contagious disease that raigneth, that wee may cheerefully sound forth thy divine praises amongst men, unto the praise of thy grace in Christ Jesus: to whom our Saviour & Redeemer, with thee the blessed Father of us all, and the holy Spirit, the Sanctifier of our soules, three persons, yet one divine Essence, be given all laud, glorie, and thanks, in this world, and in that to come, for ever.

O Lord increase our faith.

A Prayer in the time of Tempests, and unseasonable Weather.

God bringeth up the Clouds from the ends of the Earth, and maketh the lightnings with the raine: he draweth forth the windes out of his treasures, *Psal.* 135.7.

Hee commandeth and raiseth the stormy wind, and it lifteth up the waves of the Sea, *Psal.* 107.22.

But hee ariseth and rebuketh the Windes and the Sea, and maketh them calme, *Matth.* 8.26. *Mark* 4.39.

By his Word hee stilleth the winde, and by his counsell appeaseth the deepe, *Eccles.* 43.13.

O Most mightie & mercifull Lord God, let all the powers of the Earth bleſſe thee, and praise thee their everlasting God, in thine holy & heavenly habitation, for thou, O Lord, sittest on high in the Throne of thy Majesty, and makest thy strength and might knowne to all Nations, thy power is upon the waters. From thee (O God) proceedeth

proceedeth thunder, Thy voyce maketh the Wildernesse to tremble; yea, thou makest the mightie Hils to tremble and shake: the Earth trembleth and quaketh, the foundations also of the Mountaines move and shake when thou art displeased: There commeth out of thy nostrils smoke, and out of thy mouth a consuming fire: thou makest darknesse thy secret place, and at the glorie of thy presence, the clouds passe away: thou thundrest from the Heavens, and givest out thy voyce: Thou drawest forth the winds out of thy treasures, and commandest them backe againe to their places: all things are in subjection unto thee, thy Works magnifie thee (O Lord) yea, they tremble at thy presence, the Mountaines and Hils dread thee when thou art displeased; yea, the whole World is afraid. The waters, O God, know thee & are afraid; yea, the depths tremble: thy voyce (O Lord) divideth the fiery flames: O Lord, thy voice maketh the Wildernesse to tremble. Thou remainest King for ever, thou wilt give strength unto thy People, & blesse them with peace. O most mercifull God, shaddow us from thy displeasure which is too vehement and intolerable: let thy

countenance

countenance shine upon us & have mercie on us: protect thou our houses and us, that wee be neither consumed with fire, nor drowned by waters: send not upon the earth such untemperate and untimely showres, or any other unseasonable weather, whereby the fruits thereof may bee hurt, or our selves harmed. O God the Father, which didst send thy onely Son to die the death of the Crosse for my sake preserve me, and grant unto me a blessed end. O God the Son, which didst suffer for my sake the heavie death of the Crosse, defend mee: and O God the holy Ghost, comfort me, blesse & keep mee from all dangers, from this time forth and for ever. Amen.

O Lord increase my faith.

A Prayer for peace in true Religion.

Behold, saith the Lord, I will extend peace upon my Church, like a floud: as one whom his Mother comforteth, so will I comfort you, and yee shall bee comforted in Jerusalem, *Esay* 66. 12, 13.

These things have I spoken to you, saith Christ, that ye in me might have peace: in

in the world yee ſhall have affliction; but bee of good comfort, I have overcome the world, *Iohn* 16.33.

O Moſt high and glorious God, who art the Author of peace, from whom doe proceed holy counſels, & righteous deſires, give unto us thy ſervants, that peace which the world cannot give, that both our hearts and workes may anſwer thy Commandements, and that our dayes through thy protection, may be alwayes quiet from trouble.

Speake thou peace unto all people, eſpecially to thy Saints. Let thy ſalvation be nigh them that feare thee, that glorie may dwell within our Land.

Let mercie and truth meet together, yea, let Juſtice and Peace imbrace each other.

Let Truth ariſe out of the Earth, and Righteouſneſſe looke downe from Heaven.

Let the Mountaines and the Hills bring Peace to thy People, and Sheep of thy Paſture.

Bleſſe, Lord, all Countries, Cities, Townes, and places, where thy Word doth abide, and is purely preached, and increaſe the number of them in the univerſall World.

O Lord, ſend them much peace that delight in thy Law, let them be without ſtones to ſtumble at, and bleſſe them with proſperitie within their places.

O eternall God, which haſt called us in peace, grant we may have peace with all men, and let us highly account of holineſſe, without which none can ſee the Lord, nor have peace in the Lord.

Repreſſe the Devil the breaker of godly Concord, & Chriſtian Peace, which raging throwout all Nations, ſoweth everywhere the ſeed of ſtrife and diſcord, as the feedſman of falſhoods and lies.

O God of Peace, which makeſt an end of warre throwout the World, protect us from warre and ſlaughter, ſcatter the Kingdomes that delight in warre, breake and hinder all evill Counſels, and the purpoſe of ſuch as minde after nothing elſe, but the ſhedding of innocent blood.

Let them come to ſhame and perish, through their owne imaginations, that practiſe evill againſt thy Church.

Give all men a deſire of peace; contented minds in their vocation, and a care to advance the well-fare of that place where they inhabit. Where ſtrife, contention, and diſcord is amongſt men, reconcile

reconcile their hearts & minds, that theſe flames & fires may ſpeedily be put out: for thou canſt conclude a Truce for us and all men, and make the Wolfe to dwell with the Lamb, and the Leopard to lye downe with the Kid.

Make our Tabernacles ſafe & quiet, that about them there may bee a rich tranquillitie, which may abound like the ſtreame running over his bankes, and our righteouſneſſe as the waves of the Sea which is never dryte. In thee ſhall we have our wiſhed peace, and the worke of righteouſneſſe ſhall be peace, and her fruit reſt and quietneſſe for ever, and thy people ſhall dwell in the Innes of Peace, and in ſure dwellings, and in ſafe places of comfort.

Heare us, O Lord of Peace, and grant that thy Peace which paſſeth all underſtanding may keep our hearts & minds in the love of our Lord Jeſus Chriſt, who liveth and raigneth with thee in the unitie of the Holy Spirit, now and for evermore. Amen.

O Lord increaſe my faith.

A Prayer to be used of a Widdow.

Doe not the teares runne downe the Widdowes cheekes? and her cry is against them that cause them: for from her cheekes doe they goe into heaven, & the Lord which heareth them, doth accept them, *Eccles.* 25. 15.

Shee that is a Widdow indeed, and left alone, trusteth in God, and continueth in supplications and prayers night and day: But shee that liveth in play, is dead while she liveth, 1 *Tim.* 5. 6.

O Eternall, and most mercifull God, which according to thine holy will hast made mee a poore distressed Widdow, by taking away my deare & loving Husband out of this transitorie World: unto thee doe I cry in this my miserie: have mercie on mee, I humbly beseech thee, and forgive all mine offences, which I have committed against thy divine Majestie: be favourable unto me, O Lord, and take pitie on mee, for I am alone and comfortlesse. Behold mine affliction & miserie: relieve my wants, as thou diddest relieve that Widdow of

of Sarepta, whom thou didst most miraculously preserve by the Prophet Elias: take the like compassion on me, assist me, behold my necessity; and deliver me out of all troubles. Grant likewise that I may finde favour in the sight of all Governours and Magistrates, that I be not injured contrary to equity. In like manner let me finde amongst men christian consideration, and commiseration of my present estate, and succour with godly counsell, protect mee from false tongues, which are like rasors, cutting deceitfully, and as the sharp arrowes of a mighty man. Keep me (O Lord) from slander, and from the tongues of wicked men, which with poysoned words have bent themselves to cast downe the poore and needy, and to destroy such as are of upright conversation. I humbly beseech thee (O Lord) to give me grace to live in this mine estate of Widdow hood thankfully and godly, shewing my selfe an example of godlinesse to others, putting alwayes my hope and affiance in thy mercy; let me with all patience and fortitude, indure all crosses laid upon mee, and continue faithfully in making of supplications night and day unto thee. Looke how the eyes of a Servant are upon her Mistris, so are mine eyes bent

upon thee my Lord, untill thou have mercy on me. Have mercy therefore (O Lord) on me, for I am full of infirmity: heare me (O my Father) even for Chriſts ſake, thy Sonne and my Saviour: to whom be given all praiſe and honour now and evermore. Amen.

A Prayer for one that prepares himſelfe for Marriage.

Houſe and riches are the inheritance of the Father: but a prudent Wife commeth of the Lord, Prov. 19.14.

Well is hee that dwelleth with a Wife of underſtanding, Eccleſ. 25.8.

Bleſſed is hee that hath a vertuous Wife, for the number of his yeares ſhall bee double: an honeſt woman recovereth her husband, and ſhe ſhall fill the years of his life with peace: A vertuous woman is a good portion, which ſhall bee given as a gift unto ſuch as feare and ſerve the Lord, Eccleſ. 26.1.2.3.

O Heavenly God, everlaſting and moſt powerfull Father, I doe proſtrate my ſelfe before the Throne of thy Majeſty humbly thanking thee, in that thou haſt formed mee in the

wombe of my Mother and suffered mee to bee borne such as I am, maintained mee likewise from mine infancy to this instant, and preserved me from infinite perils: for it is through thy goodnesse & Fatherly blessing, that I have attained to the yeares I am now in, & in that time, thou hast taught mee by thy holy Word to know Jesus Christ thy beloved Son, the only joy and comfort that a Christian can have, because in the true knowledge of him consisteth eternall life, and therefore I cannot sufficiently yeeld thee praise, for the infinite and innumerable benefits thou hast bestowed on me. Nevertheless, because thou hast commanded us to call upon thee in all our necessities, and most lovingly hast promised to heare us, let it now please thee graciously to helpe me,

For I have found and proved, that in regard of mine owne natures corruption, I cannot continue chaste and blameless, except I use the meanes which thou haste ordained, & by thy holy Word also approved the same, saying; To avoid whoredom, let every man have his Wife, and every Woman her Husband. Then I beseech thee in mercy to lend mee thy helping hand, and so blesse mee and my Parents, that in this intended mat-

ter, wee may not be abuſed by any exterior appearance, either of beauty, riches, or deceiving ſpeeches, which may forerunne, or proceed in this buſineſſe: but as thy Word ſaith: A vertuous wife is a gift which comes from thee, O Lord: and as it is moſt certaine that not onely thou gaveſt Eve to Adam, but didſt likewiſe conjoyn Abraham with Sara, Iſaac with Rebecca, and Iacob with his beſt eſteemed Rachel; even ſo I intreat and beſeech thee, O Father of lights, not onely to be my Father, but alſo to appoint me my fellow-partner, in regard thou oughteſt to bee the Author and Actor in ſo honorable a buſineſſe. Send downe thy holy Angell to bee my guide and leader towards her whom thou haſt prepared for mee as (in like caſe) thou madeſt them ſervants to Abraham and young Tobias. Then let mee meet her, enjoy her, and live with her in thy feare and favour. O Lord Jeſus, may it pleaſe thee with thy bleſſing to bee with me at my marriage, as thou didſt vouchſafe to honour that at Cana in Galilee, with thine owne preſence.

And as thou art well pleaſed to conjoyne man and wife, and to make them one body, ſo unite us both unto thee, that we may ever live in thee, and

Amen

them in us. Amen.

O Lord increaſe my faith.

A Prayer for a young Man, or Maid, prepared to Marriage.

To avoid fornication, let every man have his wife, and let every woman haue her owne husband, 1 *Cor.* 7. 2.

The price of a vertuous woman is far above the value of pearles: ſhe will doe her husband good, and not evill, all the dayes of her life, *Prov.* 31. 10. 12.

O Mnipotent, and Everlaſting God, without whom mens endeavors are fribolous, & cannot proſper in this world, I thy poore creature, and the worke of thine hands, whom thou haſt vouchſafed nevertheleſſe to receive into the fellowſhip of thy Saints, by the holy Sacrament of Baptiſme, doe here preſent my ſelfe before thy divine Majeſtie, humbly beſeeching thee in the name of Jeſus Chriſt, thy beloved Sonne, to ſtretch forth thy holy hand, and helpe me, to the end, that if it be thy will I ſhall marry, thou maiſt lead and direct mee to a vertuous yoke-fellow, with whom I may live ſo long as wee

shall continue together, in thy love and feare. O God, it was thou that gavest Eve to Adam, and didst addresse the servant of Abraham to Rebecca, that shée might be wife to the Patriarke Isaac.

Thou didst send thine Angel with young Tobias, to deliver Sara, the Daughter of Raguel, out of the poore, desolate, and opprobrious condition wherein she then lived and to match her in marriage with the said Tobis. This is not a case of Chance or Fortune, neither guided by mens wisdome, for heaping up goodtogether. It often happeneth, that after one hath carefully considered all circumstances, and causes thereto belonging, searching into the uttermost as may be devised, that party fals short of his hopes expected, and in stead of an helper happeneth on an hinderer. I heartily therefore pray thee (O God) to provide mee such an one, as thou knowest fittest for mee, and so to order the deliberations, counsels, and enterprises of my Parents and Friends, that the whole issue and event may first redound to the advancement of thy glory, and next, to the endlesse contentment, good and salvation of us all in Christ Jesus, our Lord and onely Saviour. Amen.

A Prayer to bee ſaid of Women with childe.

Women ſhall bee ſaved by bearing of children, if they continue in faith, and love, and holineſſe, with modeſtie, 1 *Tim.* 2. 15.

O Mercifull and Mighty God, the Framer, wiſe Governour, & gracious preſerver of all things, I render unto thy Majeſty moſt humble thanks, for that thou art pleaſed of thy gracious goodneſſe, to remove from mee the reproach of barrenneſſe, and haſt opened my wombe to conception: proſper, O Lord, with mee the worke of thine owne hands, which is wonderfully made, whoſe bones and members are knowen to thee, whoſe very haires thou numbreſt, & takeſt care of them. Bleſſe (O Lord) the worke of thine owne hand within mee, that it may receive a perfect ſhape and proportion, and live to praiſe thee in the middeſt of the congregation: I commend it, with my ſelfe, into thy holy hands, whom I beſeech thee (O moſt gracious God) ſo to bleſſe, guide, and preſerve, that neither

the malice of the wicked spirit overcome mee, nor any other inconvenience approach nie mee to hurt mee: keepe mee from vaine feares, and foolish desires, that without danger I may beare, and with joy bring forth the fruit wherewith thou hast blessed mee, to the glory of thy most holy Name, and my great comfort in thee: to whom be given and ascribed all honour, might, power, and praise, now and for ever. Amen.

O Lord increase my faith.

A Prayer to bee said of a Woman in travell.

O God Lord, I acknowledge and confesse, that thy displeasure for sin committed, was, & is very great (which I doe at this present feele) and was first committed by our first mother Eve, and continued by us (we being by nature inclined thereunto,) whom for punishment thereof, thou hast said, in sorrow we shall bring forth children: I impose not that heavy burthen upon my weake body, but regard me with thy favour in the promised Seed of the Woman, and give me comfort from Heaven: lay upon me no more than I shall well be able

to undergoe, and even in the middeſt of my calamities, prepare thou the way for mee, that I may patiently beare them: ſtrengthen (O Lord) my body, give courage unto my heart, & comfort my Soule, that in all parts being faſtened unto thee, neither frailty of the fleſh, nor temptation of the Devill, in my greateſt extremity may make mee faint, or fall from thee, or have the leaſt diſtruſt of thy gracious favour towards mee. Thou art nigh (O Lord) unto all that call upon thee in heart: I humbly beſeech thee not to be abſent from me at any time, but in the aſſurance of thy preſence be my ſtay and comfort, that in reſpect thereof, I may ſuſtaine all torments, and wholly reſt in thee, which art the God of my ſtrength and conſolation: to whom be given all praiſe, now and for ever. Amen.

O Lord increaſe my faith.

A Thankſ-giving of a Woman after her Delivery.

O Eternall God & moſt loving Father, thou art great, & worthy to be feared: thou art gracious, & worthy to be praiſed, for thy mercy exceedeth all

thy workes: thou woundest, & thou healest; thou throwest down, & helpest up againe: I most humbly thanke thee, my most loving & gentle Father, that it hath pleased thee in thy goodnes, now at the length; to deliver me from the great extremity of child-birth, & to give unto me the sweet taste & feeling of thy comfort, not only in ioy that a man is borne into the world, which maketh mee to forget my sorrows, but much more in the assurance of thy blessed providence and care over me, whose holy hand hath strēgthned and upholden me, who hast brought faire weather after stormes, and ioy after tears: let thy sweet comfort alwayes rest with me, and give me grace, since it hath pleased thee to make mee a glad Mother, that I may also become a good Mother, in shewing my selfe obedient unto thee, and to bee carefull for the instruction & bringing up of my childe in thy feare, that wee may shew forth thy glory in this life, & be made partakers of thy glory in the life to come, through Jesus Christ our only Lord and Saviour, to whom with thee and the sweet comforter, the holy Ghost, three persons and one glorious God, bee all honour, and praise for ever and ever. Amen.

O Lord increase my Faith.

A Prayer for a Man-ſervant.

Let ſervants be ſubject to their Maſters, and pleaſe them in all things, not anſwering againe, neither pickers, but that they ſhew all good faithfulneſſe, that they may adorne the doctrine of God our Saviour in all things, 1 *Tim.* 2.9.10. and 1 *Pet.* 2.18.

O Moſt mercifull, & everliving God, who haſt ordained in the World, that there ſhould be maſters & ſervants, and didſt heare Abrahams ſervant crying to thee, I now prepare my ſelfe to thy divine Majeſtie, becauſe ſervice is neceſſary for me, to maintain me in this life, and do beſeech thee, O moſt loving Father, to provide for mee among good people, that may not debarre mee from hearing thy Word, but rather give mee occaſion, by their good example, to ſeeke thoſe things which belong to my ſalvation. Aſſiſt mee alſo by thy holy Spirit, that I may render them good & honeſt ſervice, and truly take charge of whatſoever they truſt me withall.

Prieſts

Prosper (O God) my labours and give a blessing to those affairs which I shall manage and undertake, that thy grace governing me while I serve on Earth, I may afterward bee an Heire and fellow Citizen (by Christ Jesus meanes) in the kingdome of Heaven. Thy mercy was so great at Capernaum, to the Centurions Servant, that hee found a good Master. Thou diddest likewise so lovingly respect poore Ioseph, when he was a servant, that all things prospered under his hand. I beseech thee extend thy mercy to mee a poore willing servant, and as thou hast appointed, so let me rest contented. Amen.

O Lord increase my faith, and prosper mine endevours.

A Prayer of a Maid-servant.

O my Lord and Saviour, seeing it hath pleased thee to call me to this estate and condition, that I must serve to sustaine life, and gaine those benefits necessarily belonging thereto, I submit my selfe willingly to thy providence, and appointment. For I know thou didst not despise to speake to Abrahams servant, Hagar, and didst likewise provide good Mistresses for Billa and Zilpah,

Zilpah, therefore, I humbly beſeech thy Maieſtie, to prouide an honeſt place for me, where too much rigour, ſeueritie, and hard vſage may not bee ſhewed me, Giue me grace alſo to yeeld vnto them faithfull and true ſeruice, carrying alwayes a good Conſcience, and keeping my ſelfe chaſte and honeſt, with dutifull obedience to my Miſtres, and ordering my Maſters buſineſſe as it becommeth me. Bleſſe all my indeauors, that I neither waſte, ſpoile, nor deſtroy anything: ſet a lock on my lips that by euill words, I giue no occaſion of ſtrife or diſſention, but rather that I may procure peace, ſo much as lyeth in my power to doe. Thou knoweſt (O God) much better than my ſelf, what is needfull for mee, and thy word teacheth me, that with thee there is no reſpect of perſons, but thou heareſt the poore and needy, as well as the great and mighty, when they vnfeignedly make their prayers vnto thee in the mediation of Chriſt Jeſus, our onely Lord and Sauiour. Amen.

A Thankſgiuing before meat.

O Lord our God and heauenly Father, which of thy vnſpeakable

ſpeakable mercy towards us, haſt provided Meat and Drinke, for the nourishment of our weake bodies; give us grace to uſe them reverently, as from thy hands, with thankfull hearts. let thy bleſſing reſt upon theſe thy good Creatures, to our comfort and ſuſtentation; and grant wee humbly beſeech, that as wee doe hunger and thirſt for this food of our bodies, ſo our ſoules may earneſtly long after the food of eternall life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

A Thankeſgiving after Meat.

TO thee, OLord, our God, which haſt created, redeemed, continually preſerved, and at this time fed us, be aſcribed all honour, glory, and power, might and dominion, now and evermore.

more. O Lord, preſerve thy Church univerſall, this Church wherein we live, the King, Queen, Prince, and Realme: Grant thy Goſpell a free paſſage: confound Antichriſt, and all Hereſies: finiſh ſoon theſe dayes of ſin, and bring us to everlaſting peace, through thy Sonne our Lord and Saviour Jeſus Chriſt. *Amen.*

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